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The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

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The Independent.

Special Contributors.

THE following persons are engaged as special contributors to the columns of *The Independent*, over their own signatures: Rev. GEORGE B. CHEEVER, D.D., (C.,) Rev. HENRY WARD BEECHER, (*,) and MRS. HARRIET BEECHER STOWE, (H. B. S.) JOHN G. WHITTIER, (J. G. W.)

Correspondents

from different sections of the Union; from England, France, Germany, Switzerland, Italy, and the Holy Land, have been engaged to write for the columns of THIS JOURNAL.

Our Special Contributors.

LETTER FROM THE COUNTRY.

OFFICE EDITORS OF THE INDEPENDENT:

DEAR SIRS:—Do you own a cow? Every good man ought to. For a cow is the saint of the barnyard. Not one of those final saints, who are born afar off from goodness, and fight their way to it; but one of those mild, meek, harmless, natural saints. If homeliness is necessary to goodness, (and there is a strong presumption for the theory,) a cow has this prime qualification. For nothing can well be more devoid of all beauty than a genuine milker. There is not one line of beauty. There is not one limb that seems to have regard for another. The muscles are thin, the shoulders and neck flat and poor, the hind quarters wide across and gaunt, and the whole form is meager, lathy and poverty-stricken. But when we reflect that all this comes from a cow's benevolence, and that she eats, ruminates, digests, and, in short, lives, for the sake of others, our sense of her benevolence at length clothes her with a kind of moral beauty. She could be fat if she would only be selfish. But she economizes beauty that she may be profuse in milk. Blessed saint! And yet, in all the symbolism of saints, we do not remember a single instance in which the cow is advanced to signify anything in holy figure. Bulls and oxen, sheep and lambs and holy rams abound in pictorial legends. Lions and bears, dragons and eagles, serpents, bees, doves in endless repetition, stags, horses, crowing cocks, falcons, ravens, wild geese, fish, dogs, and wild boars, and we know not how many other creatures that swim, or fly, or walk, or creep, have been made glorious in stone, and wood, and paint, for some sake or other of the great multitude of saints whom the books record. But this noblest symbol of all, the very ideal and pattern of a saint, who is as poor as if living a life of macerration, who gives her whole strength to lacteal benevolence, who is patient, gentle, guileless, contented—and yet, with two exceptions, no saint can be found (by us, at least) with a cow. These two saints are, St. Ello and St. Perpetua. The second has wild cows by her side, and the first has cows with oxen about her. Let dairymen pay respect to the shadowy memory of St. Ello and St. Perpetua.

If we were to speak of the musical voice of a cow, people would laugh. But the sound will depend upon circumstances. Let a man be lost in the woods, and suffer the terrible excitement which comes with the first flash of conviction that he is *lost*; let him dash wildly forth, and after an hour's running and hoarse hallooing, find that he has only swept a circle and come back to the very spot from which he started; let him, toward the going down of the sun, weary, famished, and yet wandering, hear the low of cows not far off! No trumpet was ever so sweet on the march, and no lute ever charmed a lover with more delight than this uplifted sound of a cow to a wood-sick man. And when, running to the sound, he comes out near some farm-house, if tears gush, and he would fain even throw his arms around the neck of homely old brindle, let no one laugh or deride. Go and try the experiment, and see if you would not do it yourself! Besides, the *face* of a cow *is* handsome. It is the only thing about her that is beautiful, except by association!

But we need not go to all the trouble of being lost to reach the conclusion that a cow has a musical voice. Sitting on a summer evening on the sward, under the high pendant elms, only enough conscious of being in the body to receive through it the most ineffable sense of the beauty of sights and sounds, and then, while birds are carrying the alto, and bees are making tenor, let the long and repeated low of cows coming home, and longing for their calves, rise as a bass, and tell me whether a cow has not a musical voice!

If one is of a devout turn, and would like some Scriptural associations, we can almost give him *some*. For, although oxen it was that were about the manger, according to all pictures, yet cows are the mothers of oxen. We read, too, in Scripture of "the pure milk of the Word;" and the qualifying adjective would seem to imply that teachers in those days imitated the milkmen of ours, and gave a diluted article. From this great company of patient creatures, let us mention a few more eminent, such as St. Alderney, St. Ayrshire, St. Durham, and St. Homebreed. These are the most illustrious of milk-saints. But goodness is not confined to any of these denominations. There are capacious udders, patient dispositions, mild-eyed mothers, home-loving and pasture-browsing saints, without name and fame, in every neighborhood.

And now, do you ask, wondering reader, what all this preludes? Just this: that we are a three-cow gentleman-farmer! Again, we know what is the real taste of milk. We have once more, before we die, seen cream! Twenty-six pans of milk were skimmed this very morning; and now, if you were riding past, you should see twenty-six inverted pans on the fence, in the sun, shining like silver, and sweetening themselves all day, in the air and sunshine, for the night's milk! Even the pigs fare better here than citizens do in New York. For although we take off the cream, we never think of giving them anything weaker than skim-milk!—four pigs, that once were longer than broad, but which are rapidly growing to the shape of a marble.

And now, having given this introduction, it may be expected that we shall go on to make some sound practical remarks about feeding, milking, making cheese and butter. And so we could if we chose to. And so we will, perhaps, by-and-by. But now, we shall close by holding up the cow to all persons as a model of disinterested benevolence not only, but as an instance of its reward. For though the homeliest creature on the farm, such is the effect upon the imagination of real goodness that at length by association men come to think a cow handsome. And thus it will be with all of us plain, common, and homely people. Let us do well until our neighbors see our characters rather than our faces; and then, though born without beauty, we shall die handsome.

The looking-glass may say what it pleases. The heart of friends is the mirror of good men. And in that glass we shall be beautiful enough, if we are good enough!

*

Mr. Sumner in Paris Again.—A correspondent of *The New York Post* writes from Paris on the 26th of May: "Mr Sumner has arrived here from Italy. He says he is well, and his looks correspond. He is now enjoying the strength gathered from a long vacation, and he hopes to retain enough of it to stand the fatigues of the coming season in Congress."

THE NEW-SCHOOL GENERAL ASSEMBLY.

LETTER IV.

An Explanation.

In the second of this series of letters, published in *The Independent* of June 2d, a brief reference was made to the effectiveness of the New-School churches, in their organic form as a "denomination," acting through their General Assembly, in which it was said that "its operations in a 'denominational capacity' do not strike us as at all commensurate to its numbers and resources. For Home Missions, under the euphemism of Church-Extension, (a Scottish term misapplied,) they raised about $10,000." And in the same paragraph, pursuing the same thought, it was said that "the education of ministers is in quite an unorganized condition, but it is reported that the sums raised by various synods and presbyteries and the friends of different seminaries amount to $30,000."

It is said that some person has been found who complained of this statement as unjust, because it left out of view the large sums contributed by New-School churches and individuals to the treasury of the American Home Missionary Society, and also the sums raised here and in Cincinnati for the endowment of Union and Lane Seminaries. Such a misconstruction seems quite forced and gratuitous, when the whole drift of the paragraph and of every part of it was so obviously occupied with the success of the denominational movement through the General Assembly. Acting in that capacity, ten thousand dollars are all they have raised "for Home Missions under the euphemism of Church-Extension." Surely, the General Assembly did nothing for the Home Missionary Society, unless to disparage and embarrass it. The New-School people, in their individual capacity, gave liberally to the Society, as they did before the rise of this spirit of "denominationalism," and as it is hoped they will continue to do long after that spirit shall have exhausted its disastrous influence.

And so in regard to the Education cause. From the days of Elias Cornelius the contributions for the education of ministers have been understood to comprise that which is done to assist indigent young men in preparing for the ministry, and nothing else. The establishment and endowment of colleges and theological seminaries is wholly a different matter. And it does not appear that either the Assembly or its Committee had any more agency in completing those endowments, than it had in founding the seminaries, which took place before any such denomination had an existence.

Amidst the growing and imperative wants of our country, it would be very commendable for the New-School denomination to raise a great deal more than ten thousand dollars for organizing new churches, *and supporting them when organized*, in place of throwing them hopelessly upon the A. H. M. S. And if three or four times thirty thousand dollars should be raised and expended for "the education of ministers," it would be a cause of rejoicing to all true Christians. Certainly, last year's work of the Assembly was by no means "at all commensurate to its numbers and resources."

Education of Ministers.

The Assembly spent most of the day on Monday, May 30th, in discussing this very subject of Education for the Ministry. Allusions were made to the sum of $30,000 as being about the amount raised during the year for the object, without a syllable of reference to the additional sums raised for endowment of seminaries. And the report adopted by the Assembly speaks of "$35,000, which is but about 25 cents for each member of our churches," as "the very least amount that our Church or its members ought to be content to raise during the coming year." This sum, if wholly expended for beneficiaries, would aid nearly 300 young men with $120 each, which is the sum allowed by the Assembly.

The grand question under debate seemed to be, to decide whether the Assembly's plan, adopted in 1857, had proved a failure or a success. Tested by the ecclesiastical rule, that the work should be regulated by the Church in its movements, and uniform in its results, "a Church matter altogether," which is what the Permanent Committee aim at, it could hardly be called a success. The Pennsylvania Education Society with its Secretary declines to co-operate with the Committee. The wealthy churches in and around New York content themselves with aiding all the students of Union Seminary, and have nothing over to help the West, which tends to bring all the students here.

"Mr. Griffith—If we are not to act for the entire Church, let us be discharged from it altogether. If no such general plan is necessary, and the work may center around a few wealthy cities, you ought to discharge the Committee. We have now no General Treasury.

"Dr. Poor—We have reached a crisis. The Secretary throws himself on us. He despairs too early. We have just got ready. He should take advantage of the local organizations. What has been done in our Synods can be done all over the field. It is not our connection with Union Seminary that gave us our interest, or that decided our success.

"Mr. Hutchins—We have an admirable plan and a good captain; he swings his sword in a grand manner, but nobody marches. We all stand with our hands in our pockets admiring him but doing nothing.

"Dr. Mills—The last act of a body defines its meaning. In this there is no reference to any agency without ourselves. It was to be a church matter altogether. It will take more than self-reliance to succeed in a work without a field. Let the Philadelphia Society give me its field, and I will take its men off their hands.

"Mr. Rollo—We have not aimed, as yet, to have a general treasury. If all that has been done had been gathered into one heap, it would not look so diminutive. Local efforts have raised in the aggregate about $30,000. He proceeded to speak of the evil of want of system. For this reason some young men have received nearly twice as much as others.

"Dr. Fowler explained, that on account of the abundance of wealth in New York city, they could give the $120 allowed to students, which could not be done by the Western Seminary, tending to draw students thither.

"Mr. Lockwood—Presbyteries and synods are working efficiently. Students are being educated. The difficulty is, that the ground is occupied by them, and they seem disposed to hold it.

"An amendment was adopted, making this restriction to $120 refer only to appropriations from educational funds.

"Mr Lacy wanted to know if nothing could be done for California. There are young men, six in my own congregation, who would be glad to receive aid from the Committee.

"Mr. Speer wished that the Permanent Committee might be instructed to receive under their care any young man who may be recommended to them. In all the applications we have made so far, and in all the offers we have made of funds, we have been declined. It seemed very strange they should decline to do the very thing for which they are established.

"Dr. Mills—There can be a perfectly satisfactory account given of that matter. I will not detain the body with it now.

"The Assembly became weary, and there were many series of 'question.' The whole report was adopted unanimously, and the Assembly adjourned."

The report reaffirms the plan, as deserving undiminished confidence, and directs sundry appeals to the churches for increased interest and contributions. But the discussion sheds light on the inherent difficulties attendant on the undertaking to bring over a body of such churches from the support of voluntary societies, and train them to effective action and bountiful contribution under purely ecclesiastical control. The benefit that is to accrue to the cause of education from this ecclesiastical control and enforced uniformity, was not made plain in the debate, nor was the advantage shown which the churches are to derive from sending 200 ministers and elders to spend a day in such debates.

An able and devoted Secretary, like Dr. Mills, sustained by the counsel of a judicious Committee, can become very serviceable, and may hope to do for the Presbyterian churches something like what Cornelius did for the same cause in New England thirty years ago. But to add to this delicate machinery the cumbersome dead-weight of the General Assembly, is like lashing one of our North River rafts to a pilot-boat to help the pilot in bringing ships into port safely.

The Publishing Business.

The report of the Assembly on this subject commends the completed Psalm and Hymn Book as "the best extant." A book of tunes is in preparation by Mr. Bradbury, to be issued next fall, when "our denomination" will possess "that great desideratum,—the means of uniformity in public praise," which the Committee "deem scarcely less important than a uniform Confession of Faith or a uniform system of Church Polity." These three grand uniformities of Doctrine, Discipline, and Psalmody, when spoken of in connection with the New-School body, cannot but provoke a smile. As to uniformity in polity, we know that some whole presbyteries are made up of Congregational churches. In doctrinal uniformity, we range from Beman and Barnes to Walter Clarke and Hitchcock. And in psalmody, we meet with every book that has ever been published, from Watts alone, through Dwight, Worcester, Hastings and Patton, Beman, and the Connecticut book, to the Andover collection "for the service of song in the house of the Lord." Not one of the speakers, in the long debate that followed, even attempted to set forth the benefits that were to accrue from this desired uniformity. If uniformity is of such vital importance in these things, surely it were much more essential to secure uniformity in prayers and preaching, by the issue of an authorized liturgy and book of homilies. Why not?

The Committee "*enjoined* on all our churches to make an annual collection for the Publication cause in the month of October," but set forth no alternative for those which fail to obey. They urged the immediate completion of the $16,000 capital fund, and add:

> "The Tract Society, with all its immense capital, is knocking loudly at our doors every year for contributions. So is the American Sunday School Union and the American Bible Society. And even in our unthinking good nature, general benevolence, and antipapal catholicity, permit these voluntary associations to carry off the money which our people would gladly give to our own Publication cause, if the watchmen of our Zion would only give them the opportunity."

An animated debate on this report occupied parts of both Saturday and Monday, and was finished on Tuesday. The points principally debated were the application of the epithet "suicidal" to the practice of the churches in contributing to the American Tract Society and S.-S. Union, and the proposal to have a uniform book of hymns and tunes for social meetings. Mr. Norton, the chairman who reported it, complained of the searching process to which his report was subjected in the Assembly. He said:

> "This report gets an undue share of the spirit that many have manifested here from the beginning, to resist anything like denominationalism. But this is the Bible doctrine. It is said that the Presbyterian Church is the child of voluntaryism. The contrary—it is what it is in spite of voluntaryism—which has hindered our growth. Mr. Starr has told us how. A whole state—$100,000 worth of property—was swept out of the Church at one fell swoop. In reference to the amendment, it trenches on that uniformity which is of a piece with the movements we have inaugurated in other departments for self-preservation. We need uniformity in Psalmody as much as in a Confession of Faith, or a Form of Government. We want to sing the same hymns and tunes East and West, and to have our children grow up familiar with them. Other denominations have it and find the benefit of it."

An outsider might be tempted to ask, what, precisely, is the amount of supervision and control which the General Assembly ought to exercise, or is capable of exercising, over its committees and other agencies? Or, should the Assembly's action be limited to a simple approval of everything done by them, and an injunction to the churches to give them a liberal support?

On the proposal for a Hymn and Tune Book for prayer-meetings, etc, Dr. Kendall moved to negotiate to purchase the copyright of the book called Church Melodies instead. He doubted whether the Committee could get up a book which the churches would receive. Mr. Dulles, the secretary, said that the Committee had not the capital to purchase another book.

Mr. Niles thought it not wise to go into the book-trade in the present embarrassment of the Committee.

Mr. Barteau—To leave this matter unfinished, will be as if a man should leave his house without a roof. We have a good scheme for uniformity in singing, of which the proposed "Hymn and Tune Book" is the completion. As to the book-trade, we shall be nowhere if we do not have a denominational literature.

Mr. Spencer said they had introduced the Church Melodies in Chicago, in self-defense, until the Committee should do better. Brethren seem to think we are to stop singing till we get out of debt.

The Hymn and Tune Book was then referred wholly to the discretion of the Permanent Committee. On motion of Judge Williams, the Assembly struck out the sentiment that the time may come when the press will stand in the *forefront* of all agencies for good. Dr. Murdock moved to strike out the expression as to the importance of uniformity in public praise. Mr. Spencer wished no more latitude allowed in our Psalmody than in the Confession of Faith. The amendment was lost, and then, by the aid of the previous question, the report was almost unanimously adopted. So there will be a "denominational literature" of New-School Presbyterianism as fast as the capital shall be furnished, and all under ecclesiastical control as above.

Church-Polity, etc.

Near the close of the last day of the Assembly, a vote was passed to strike from the roll (!!!" exscind!!) the Synods of Mississippi and Kentucky, but to retain those of Virginia and Missouri. To have struck off the Synod of Missouri would have provoked remark after the pathetic use made by several speakers of the cruel conduct of the A. H. M. S., in cutting off the churches of Missouri at a blow.

The subject of "demission of the ministry" was referred to Drs. Hatfield and H. B. Smith, and Mr. Griffith, to report to next Assembly. The proposal for a revision of the Book of Discipline was indefinitely postponed; the absence of judicial cases for trial before the Assembly making the members oblivious of the defects of the book. A collection in aid of the Presbyterian Historical Society was recommended to the churches. A report was adopted on lay agency, recommending universal activity of Christians, but that to establish a rule or organize lay agency would be to provide a secondary and second-rate ministry. On application of the "Chancellor of Ingham University," the Assembly passed a vote of recommendation in favor of that institution. On a motion to reconsider the appointment of a delegate to the German Reformed Church, because the Old-School and the Dutch had judged it heretical, Mr. Rankin said he hoped we were not going into the business of heresy-hunting, and then the subject was indefinitely postponed.

The usual votes of thanks were passed, and surely never were they better deserved, for the hospitality of the people, the ability of the moderator, the musical performance of the choirs, etc. The roll was called, and the Assembly was dissolved.

This brief reference to a few of the subjects considered, gives but a faint idea of the vast variety of topics and the range of remarks by which twelve working days of two hundred ministers and elders were expended in diligent and exhausting labor. Nothing was done which might not have been as well done by any responsible committee of a dozen men. And, indeed, almost every question was virtually decided by just such a committee; the Assembly giving it force by ratifying the foregone conclusion. These remarks, though seemingly gratuitous from an outsider, are suggested for the consideration of the numerous Congregational churches in Ohio and New York, which help in one way and another to sustain the burden of this cumbersome and costly machinery, with no equivalent return.

A PARTING SONG.

We sing and part, and shall not meet
Till leaves are brown beneath our feet—
If so the leaves we chance to tread,
For haply they may fall, instead,
In silence on our lowly head!

Dead autumn leaves! that flutter down
To bury all the graves in brown!
By what new stones are they to fall?
The friends whose loving names we call
Are few, and we would keep them all!

Yet now we part, as we have met,
In merry mood, with no regret—
Except that oft a merry mood
Soon leaves us pensive and subdued
And sorrow fills our solitude.

What social hours we now recall!
We end them here, for these are all;
The night wanes late, the dews fall fast;
The gladdest hours are soonest past;
We stay, to lengthen out the last.

But soon the budding fruits grow ripe;
And soon the blackbird blows his pipe,
To end his carols with his mate;
'Twill not be long—we only wait
Till Summer shuts her garden-gate!

Yet should we meet amid her bowers,
The roses shall make sweet the hours,
And wooing thrush, or brooding dove,
Whose nest is in the vines above,
Shall watch our friendship turn to love!

The leaves grow golden with the sun;
God's glory enters every one,
And gilds it with a heavenly guise;
So may we, while the Summer dies,
Grow purer by its own pure skies!

T. T.

FROM OUR ENGLISH CORRESPONDENT.

Two Deaths—Joseph Sturge and the Neapolitan Bourbon.

WITHIN a week two men, one from the highest scale of humanity, and the other from the lowest, have been called to the Presence. On the morning of the 14th, upon brief and merciful summons, JOSEPH STURGE was taken up higher. Upon the afternoon of the 22d, the King of Naples ended his most miserable career. History does not afford a broader contrast than these two men present. The godlike, and the satanic, in man, cannot be more strongly illustrated than in these two examples. It was the great happiness of JOSEPH STURGE not only to labor with diligence and zeal through life for his fellow-creatures, but that he was enabled to labor to the end;—the life and the labor ending together. There was an expansion and comprehensiveness in his benevolence, and a simplicity and singleness of purpose, directed by a clear intelligence, which invest his character with a degree of sublimity.

On the other hand, the twenty-nine years of the reign of the King of Naples, to its last hour, have been a comprehensive curse to a people, and an outrage upon the humanity and moral sense of the world. All the vices of the Bourbon character were concentrated and intensified in him. Treachery and falsehood, cruelty and revenge, possessed him wholly. The worst traits of the individual man were not only deepened and darkened by the possession of power, but made infernal by priestcraft and superstition. And, if it be possible, a yet lower depth of crime was reached by hatred of good having added to it fierce and long-sustained revenge, on account of the temporary ascendency over him of a beneficent power.

How many noble spirits have groaned out their souls in dungeons, after prolonged tortures, at his malignant bidding, who can tell! How many families have mourned apart, refusing to be comforted, or without the possibility of comfort, who can compute? The blood, the groans, the tears, poured forth at the fierce bidding of this wretched and hateful man, who can reckon? And, worse than all—who can measure the deep moral degradation inflicted upon the nation, in present and coming generations, by the power of this incarnation of the evil one in the dead King. Would that the execrations of the world could be so pronounced over the remains as to reach the ears and hearts of living despots.

Hopes have lately been expressed that the accession of the new King would commence a new and better era. But there is little solid foundation for the hope. The race is evil: the Queen-mother is Popish-Austrian in its most malignant sense; and the surroundings are bad. The struggle in Northern Italy will, doubtless, have a strong influence in heartening the Neapolitan patriots, and in leading the court to temporize and wait upon events. Naples was reported tranquil.

Notes on the War.

The first serious intelligence from the seat of war reached London, *via* Turin and Paris, yesterday, by telegram. It reads thus:

"The Austrians attacked yesterday, (Friday,) with about 15,000 men, the advanced posts of Marshal Baraguay d'Hilliers. They were repulsed by the division of Forey, which has admirably conducted itself, and has carried the village of Montebello, already famous, after a fierce contest, lasting four hours. The Piedmontese cavalry, commanded by General Sonnaz, has exhibited uncommon energy. We have made 200 prisoners, a colonel among them. We have lost 500 men in killed and wounded. This affair redounds greatly to the honor of General Forey, who has displayed as much valor as intelligence. The Austrians have been retreating since yesterday evening."

The loss of the Austrians is reported to exceed 2,000 men. A letter received this morning from the Piedmontese head quarters, has the following:

"A powerful corps d'armée will pass through Turin either to day or to-morrow. It comes from Susa, and will be directed either on the Po or on Vercelli. The allies are thus swelling their number every day. The enlistment of Italian volunteers has not ceased, and I have been told that Colonel Anfossi, a Swiss officer, and General Zambeccari, a Bolognese nobleman, have been intrusted by Count Cavour with the organization of two new regiments, which will be called the *Cacciatori Italiani*. A Piedmontese officer of the general staff told me this morning that the number of volunteers is already 30,000 Money is collected for dressing and equipping them. The Marchioness Pallvicino Trivulgio is at the head of a committee of ladies who collect funds for the purpose. Marchioness Teresa Doria does the same work at Genoa. Count Ala Ponzone, a rich nobleman from Cremona, has sent from Paris a battery of eight guns, three horses, and 8,000 francs, to be given as a patriotic present to the corps of Garibaldi. This brave general is still the idol of Italians and the terror of Croats. He has a good number of French, Swiss, and even English volunteers amongst the men under his command. He leads his battalians to the attack, and is always to be found in the thick of the fire. The corps of Guides wear a gray jacket with black trimming on the hussar fashion, large trowsers of the same color, a saber, and a Colt's revolver. They are always ahead on their good chargers, and are much feared by Austrian sharpshooters and Croat marauders. The spirit of our army could not be better—it is panting for the day of action.

"The Austrians have left Vercelli after destroying the *tete du pont* they had erected. They have also retired from Stradella, carrying with them as hostages the two Counts Pisani, and ten other distinguished citizens of that town."

We are further informed by telegram, that the enterprising GARIBALDI has actually pushed on with his corps of 4,000 to Sisto Calende, the frontier town between Piedmont and Lombardy, at the point where the Ticino issues from Lake Maggiore. He would be twenty-five miles from Como, and by another road thirty-five only from Milan. This is daring. Also that the Sardinians have driven the Austrians from Vercelli, where the inhabitants had suffered incredibly, and were literally starved by the invaders. Frightful accounts are given of the brutality and ferocity of the Croats. Apropos to whom—JELLACHICH, the false and cruel, and the instrument of the Austrian Court against the Hungarians, is dead. He attends Bombs, the infamous.

M. Kossuth, who was reported to have left England for Italy, delivered a very powerful and clear exposition of the situation, in London, on Friday last the 20th. He argued for a strict and absolute neutrality on the part of England, having in view the too evident Austrian tendencies of the British Court and Ministry. The Lord Mayor presided, and the large meeting was unanimous for decided and entirely impartial neutrality. The meeting of Parliament is looked forward to with some interest. Lord Palmerston is said to have received and refused overtures from Lord Derby, and is now *really* in accord with Lord John Russell. As Lord John is a sincere constitutionalist and friend of Italy, and as Lord Palmerston has aforetime shown no disinclination to see the Austrians ousted from Italy—and as Lord Derby and the Court are German if not Austrian in their sympathies, there are motives for hoping that there is an alliance between the rival lords, and that the time has come for lifting England out of the mire into which she has almost invariably been cast by ministers in the matter of foreign policy. It does not, however, bode good for Parliamentary Reformers.

Rifle corps are now the order of the day—ministers having graciously given permission for the organization; restricted, however, by the reddest and strongest of red-tape. Only those who have $100, or so, to spare for rifle, uniform, and the etc., and time to boot, will be able to join. W.

WHO SUPPORTS THE HOME MISSIONS IN THE WEST?

THE first of the annual reports of societies that is laid on our table this year, is that of the American Home Missionary Society. It is a pamphlet of 199 pages, well printed, and containing most of the information that was reasonably to be looked for in such a document. It states the total receipts for the year 1858-9, including the balance of last year's account, at $194,627 36. The total expenditures were $187,084 41, leaving a balance to new account of $7,542 36. Of the expenditure there was paid to missionaries, "exclusive of payments from the treasuries of auxiliaries," the sum of $106,573 08. There was "expended by auxiliaries within their respective limits," the sum of $47,050 98—making a total applied directly to the work of missions of $153,624. This leaves $33,460 40, or about 18 per cent. of the whole, for "cost of management," including salaries of secretaries and agents, expense of publishing the magazines and reports, and all incidentals. Of this cost, $12,769 64, 38 per cent., is for agents, who also perform a large amount of direct missionary service in their several districts.

We feel a desire to know from what source the Executive Committee receive that large sum of $106,573—the "free fund" at their disposal to be employed according to their judgment;—the money collected within certain districts to be expended in other districts;—the surplus which certain sections contributed above their own wants, and paid over to the general treasury after their own feeble churches were provided for.

We find that the New England states, New York, the Philadelphia district, and the two districts of Eastern Ohio, all meet their several expenditures, with something over. This "free fund," therefore, is substantially a contribution from the East to the West, and may be said to be wholly expended west of Columbus, and wholly contributed east of the same point. It appears from the "Table of Receipts" on page 66, that the amount contributed by the New England States alone to the "free fund" for the West, is $78,484 56, or nearly 74 per cent.—a fraction short of three-fourths of the whole. This is the free gift of New England Congregationalists, not a dollar of Presbyterian money in it.

The contributions from the state of New York were $41,340 33, in gross. The expenditures of the two districts west of Herkimer were $10,884 51; and those of the eastern district, including the city, estimated at the same rate, would be $5,625 80; total, $16,530 31; and leaving $24,830 02 as the contribution of the co-operating Presbyterian and Congregational churches of New York state for the help of the West. This is 23 3 per cent. of the whole. How much of this New York contribution was given by Presbyterians and how much by Congregationalists, we are not now able to state precisely.

These statements may help to mitigate the force of the complaints made in the late Assembly by Messrs. Neil and Spencer, that in Minnesota the Congregationalists got $7,500 to $2,500 given to Presbyterians; and in Northern Illinois the Congregationalists received $16,637 more than they gave, while the Presbyterians only had $8,883 more than they gave. It will not be for the interest of the New-School to separate from the A. H. M. S. until the disproportion of their receipts to those of the Congregationalists in the West is much smaller than this. Whenever their Church-Extension Committee shall come to raise $75,000 from their Eastern churches for expenditure in the West, their interest will favor an open withdrawment from the common treasury. It may not be amiss to add, that of the amount contributed in New England, Connecticut furnished $23,396 71, and Massachusetts $52,904 89—making together the sum of $76,301 60; certainly a very interesting item in the resources at the disposal of the Executive Committee in New York, and of some consequence to the struggling churches and devoted Home Missionaries of the West.

As the General Association of Connecticut will sit next week, and that of Massachusetts the following week, we thought it proper to present these items for general consideration, in connection with the claims and projects of our "co-operating" brethren.

A TRANS-MISSOURI UNIVERSITY.

REV. REUBEN GAYLORD of Omaha City, Nebraska territory, preached last Sabbath, in the Clinton-avenue church, Brooklyn, a discourse of marked interest and power, in regard to the progress of Home Missions at the West during the last twenty years. For this period of time, he has been a pioneer missionary beyond the Mississippi, and for the last five years beyond the Missouri, and his personal experience in these deeply interesting and historic scenes, gives additional impressiveness to the facts he narrates. His description of Nebraska, of its extent, embracing an area equal to that of all the free states east of Illinois, of its rivers and its soil, of the Platte Valley and the South Pass, the great highway of Nature across the continent, cannot fail to instruct the most intelligent, and stir the sympathies of the most Christian and patriotic hearts. The Congregational ministry, honored by God with being the first and most prominent missionary agency in the territory, have resolved upon laying the foundation of a university at Fontenelle, forty miles beyond Omaha City, and have secured a most valuable and delightful site. Mr Gaylord is deputed by his brethren to solicit at the East a donation of from three to four thousand dollars to make sure of this great enterprise.

We bid him God-speed in his errand, and commend him to the churches, assured that he must succeed wherever he has an opportunity to obtain a hearing for the spirit-stirring facts with which he is charged in his mission to the East.

ANOTHER SOUTH AMERICAN REVOLUTION.

REVOLUTIONS in South America are quite as frequent as earthquakes. Almost every arrival brings us intelligence of some new outbreak. The entire chain of countries lying on the western slope of the Andes, from New Granada to Chili, have been successively shaken by revolutionary tumults. These popular rebellions against unpopular Governments usually wear a show of success during one or two campaigns, till excited and ungovernable volunteers are at last quelled by the better discipline of standing armies.

The people of the Andes seem to be inspired, to a considerable degree, with the natural love of liberty which mountains are said to foster, but they exhibit little of the courage and endurance of more northern mountaineers. If the Swiss were to remove from the Alps and settle in Peru, there can be no doubt that they would overthrow the Government in less than three months. But Chimborazo does not seem to yield the hardy virtue of Mt. Blanc.

But although these insurrections usually fail of their object, the people do not long stay conquered. The watchful Governments are never sure that a victory over the rebels, and a public hanging of the prisoners, will ever bring more than a temporary and uncertain peace. Accordingly, the latest revolution, of whose unsuccessful termination we have advices by the last steamer from California, may slumber scarcely a single year, and then be revived. The people of Chili, after a protracted and, in many respects, brave struggle against the existing Government, have at last been conquered. The revolution is therefore said to be ended. In other words, the volcano has for a while ceased its fires. When the flames will break out again cannot be predicted, but these eruptions, political as well as physical, are periodical; and we may reasonably look for the next at no very distant day.

But the basis of the late Chilan revolution does not seem to have been a well-grounded principle of political freedom. The motives of Gen. Gallo, the leader of the insurgents, are suspected to have been more ambitious than disinterested. He is described as a man of immense wealth and influence, who, having grievances against the Government, made an appeal to the people and gathered an army, not to free the country, but to establish himself in power. His successes for a while inspired him with the hope of effecting a change of dynasties. The Government troops were distracted and held in check by a southern and a northern army of insurgents, until, after two defeats of the southern division, the entire army marched upon Gallo in the north, and overcame him with superior numbers. The decisive engagement took place on the 30th of April. Thus another South American revolution has been incited, carried through its period of struggle, and finally quelled.

We may add, it is to be regretted that so little sympathetic interest is felt among the people of the United States for the various South American nations in their frequent efforts for independence. Their political affairs are little understood here, and accounts of victories or defeats, involving the success or the failure of great revolutions, are read with almost equal indifference. But the early beginnings of the progress of liberty among a people who have never yet raised themselves to an important rank in history, might well be regarded with great interest by all who watch the growth of principles among men. The people on the Andes shore of the Pacific need only to achieve a permanent independence to be advanced to the dignity of an honorable place among nations.

PIKE'S PEAK.

THE accounts from Pike's Peak, and of the fabulous gold mines of that region, are so full of contradictions as to leave the public mind in doubt and confusion as to whether there is gold to be found there or not. The earliest reports, on whose reliability the recent extensive emigrations are based, represented the country as possessing mineral wealth in extent of richness equal to that of the mines of California. Several weeks ago contradictory statements began to be received, showing that the emigrants had been disappointed in their hopes of an El Dorado in the wilderness, and that hundreds and thousands, on discovering the deception, were returning home. These accounts from the various returning companies abounded with painful details of hardship and suffering by the way, occasioned by lack of provision, by exposure to cold, and by the fatigues and perils of overland travel.

Within a few days past, as if to revive the hopes of the deserting gold-hunters and to call back the departing emigrant-trains, new and extraordinary reports have been received, both by telegraph and by mail, of recent discoveries of large quantities of gold at Pike's Peak, indicating the existence of prolific mines and untold wealth. Express coaches are said to have arrived in Leavenworth, Kansas, June 10th, bringing authenticated statements of "rich nuggets," "coarse gold," and "decomposed quartz." Great popular excitement was created in Leavenworth in consequence of these rumors, and it was thought that the ebbing tide of emigration would be speedily turned to flood.

We learn from a clergyman in Kansas, now on a visit to this city, that a strong impression prevails among well-informed people at Omaha that large quantities of gold exist at Pike's Peak, and that the real victims of a delusion are those who are turning back in their half traveled journey thither, discouraged by the adverse reports of the Fort Kearney traders. But this is not explicit and positive information. If any of our readers are affected with the gold-fever, and are meditating an expedition to Pike's Peak, we advise them to wait a few weeks for more reliable intelligence, which may save them from much personal suffering and much pecuniary loss.

New England and Home Missions.

GROSS RECEIPTS for the year ending April 1, 1859, from *The Congregationalist* of New England—viz.:

Maine	$10,744 89
New Hampshire	7,401 89
Vermont	10,415 18
Massachusetts	58,862 80
Rhode Island	1,826 24
Connecticut	28,060 79
	$117,311 59
Deduct expenditures in New England	38,827 03
Net amount contributed to the A. H. M. S. for general purposes	$78,484 56

Colored Convention.—A call has been issued for a convention of the colored brethren of the New England states, to be held in Boston on Monday, the 1st day of August next, to take into consideration the subjects connected with the moral, social, and political elevation of the colored race.

Our Correspondence.

NOTES ON THE MAY MEETINGS.

By our English Correspondent.

The London Missionary Society.

THE great public meeting was preceded by a meeting of the deputies, and by two sermons. The Rev. John Cairns, D.D, of the United Presbyterian Church, —whose sermons before the Queen received so much attention two years since,—and the Rev. Dr. Legge, from China, were the preachers. The Scottish divine is described as a man of some fifty years, with irongray hair, tall, and of solid build, and apparently of much physical strength. His text Rom xv. 14-16.

This was the sixty-fifth annual meeting. The very large attendance in Exeter Hall, the spirit of the meeting, the state of the finances, the encouragement to labor, and the willing laborers ready for the field, combined to make the gathing inspiriting and profitable. The total receipts, including special funds for India and for China, exceed £100,000, say $505,000. There are two items to be noted: offering for the widows' and orphans' fund £2,586—this is derived from a collection, or part of a collection made after the Lord's Supper by many, not all, of the churches:—and nearly $5,000 contributed by churches in the West Indies.

The Lord Mayor, who is a Congregationalist, presided.

"Since the commencement of 1858, thirteen new laborers have gone forth—two to Polynesia, five to South Africa, and six to India.

"The total number of missionaries, including the above, sustained by the Society, has been 154. Of these, 27 are connected with the several missions of the South Pacific, 18 labor in the West Indies, 39 in South Africa, 16 in China, and 54 in India.

"With unusual pleasure the directors report that the number of candidates for missionary service received since the last anniversary greatly exceeds that of former years. The total number now in connection with the Society is 21; but before their term of study is completed, double that number will be required to strengthen existing missions, and to enter upon new fields."

Rev. John Graham brought out and enforced the principles involved in the Report, and rejoiced in the comprehensive character of the Society:

"The Report had copied from the correspondence of Free Church missionaries, American missionaries, and others; and he rejoiced in its catholicity. It had been catholic in its commencement, and was, he believed, growingly so; and the missionary cause also was growing. Upwards of £400,000 would go this year to sustain the labors of Protestant missionaries from the churches of Great Britain; £60,000 from the Protestant churches of the Continent; £167,000 from the Protestant churches of America; making upwards of £600,000 this year for the spread of the Gospel of the grace of God among people sitting in darkness and the shadow of death. (Cheers.) Upwards of 1,600 ordained missionaries from Europe and America, 6,000 native teachers, catechists, and schoolmasters, 50 printing-presses, 1,200 central establishments, were all at work for the elevation and salvation of the heathen. (Cheers.) The Report spoke also of success; thanks be to God, success somewhat commensurate to the expenditure. Those who said it was not so, knew nothing of the subject on which they spoke. Was it not a most delightful fact that upwards of 200,000 converted pagans were sitting around the table of the Lord? and nearly 2,000,000 of christianised pagans were represented by these communicants."

Rev. Canon Miller (Episcopalian) spoke chiefly on India, and the principles upon which it should be governed. He protested strongly against a recent dispatch (April 9th) of Lord Stanley, in which the principle of absolute religious neutrality was laid down as the rule of government.

"Lord Stanley says: 'From the earliest period at which the British Government in India directed its attention to the subject of education, all its measures, in consistency with the policy which regulates its proceedings in other departments of the state, have been based on the principle of perfect religious neutrality; in other words, an abstinence from all interference with the religious feelings and practices of the natives, and on the exclusion of religious teaching from the Government schools. As a necessary part of this policy, the Holy Scriptures have been excluded from the course of teaching.' Here is Lord Stanley's official dispatch: 'But the Bible has a place in the school-libraries, and the pupils are at liberty to study it, and to obtain instruction from their masters as to its facts and doctrines out of school hours, if they expressly desire it.' The noble Lord then goes on and says with great *naiveté*, 'This provision is displeasing to many of those who have interested themselves in the education of the people of India.' Ah! my lord, and you shall hear, in a voice of thunder, that it *is* displeasing to those who take an interest in the education of the people of India. (Applause.) The noble lord adds: 'And some of the missionaries especially are much dissatisfied with it.' (Hear, hear.) But now mark, for this is a most important sentence. It shows how dark is the prospect, unless we can set against this dispatch of Lord Stanley the patriotic and Christian views of Sir John Lawrence. (Applause.) The noble lord says: 'It is to be feared that the change'—that is, such a change as we desire—'it is to be feared that the change would seem by no means a slight one to the natives of India, and that the proposed measure might in a political point of view be objectionable and dangerous, as tending to shake the confidence of the native community in the assurances of a strict adherence to the past policy in respect to religious neutrality, which Her Majesty has been pleased to put forth.' I say that these words are full of alarm for England. (Hear, hear.) There is Lord Stanley putting this interpretation upon the Queen's Proclamation, and saying in so many words that he believes our beloved Sovereign was made in that document to profess and promise religious neutrality with regard to India. (Hear, hear.) He says: 'They are unable therefore to sanction any modification of the rule of strict religious neutrality as it has hitherto been enforced in the Government schools, and it accordingly remains that, the Holy Scriptures being kept in the library, and being open to all the pupils who may wish to study them, and the teachers being at liberty to afford instruction and explanations regarding them to all who may voluntarily seek it, the course of study in all the Government institutions be, as heretofore, confined to secular subjects.'"

Canon Miller strongly animadverted on the dispatch, and finally adduced the opposing opinion of Sir John Lawrence, who says:

"'In respect to the teaching of the Bible in Government schools and colleges, I am to state that, in the Chief Commissioner's judgment, such teaching ought to be offered to all those who may be willing to receive it. The Bible ought not only to be placed among the college libraries and the school-books for the perusal of those who might choose to consult it, but also it should be taught in class, wherever we have teachers fit to teach it, and pupils willing to hear it.' (Applause.) Then, again, he says: 'In doing the best we can for the people, we are bound by our conscience and not by theirs. Believing that the study of the Bible is fraught with the highest blessings, we, of course, do desire to communicate those blessings to them if we can' (Applause.) Then he goes on to say: 'In the Chief Commissioner's opinion, it is just, politic, and right, that we should avail ourselves of this opportunity.' The opportunity—that is, of offering the Bible in our schools to those who may choose to receive it. (Hear, hear.) And again, mark this passage; 'Sir John Lawrence does, I am to state, entertain the earnest belief that all those measures which are really and truly Christian can be carried out in India, not only without danger to the British rule, but on the contrary, with every advantage to its stability. Christian things, done in a Christian way, will never, the Chief Commissioner is convinced, alienate the heathen. About such things there are qualities which do not provoke or excite distrust, nor harden to resistance. It is when un-Christian things are done in the name of Christianity, or when Christian things are done in an un-Christian way, that mischief and danger are occasioned.' (Loud applause.)"

Sir S. M. Peto, M.P., commenced his address in these terms:

"My Lord Mayor and Christian friends,—I never come to this platform of the London Missionary Society, as Treasurer of the Baptist Missionary Society, without wondering how it is that we are two societies at all! (Applause and Laughter.) I could feel as happy if I were associated with Sir Culling Eardley as Treasurer of the London Missionary Society, as I am in being treasurer of the Society with which I am connected. (Applause.) Be assured of this, my dear friends, that if we are two associations, there does exist between the officers of both such an amount of harmony, of deep-rooted, earnest, hard-working Christian love, that when we meet together every month for consultation, I forget for the time that two societies exist. (Applause.)"

He added some interesting facts, showing the firmness of converts in India, and their greatly improved social condition. He also pleaded for having the Bible in the schools of India.

Rev. E. Storrow of Calcutta pointed to the vast unoccupied field in India, and to the thousands who had lost their hold on the old superstitions, and needed especially to be taught and guided.

Rev. Mr. Dale of Birmingham concentrated the attention of the meeting on China; the opening of which he accounted to be the event of the year. Referring to the finances and former debt of the Society, he had these allusions:

"You not only kept out of debt and maintained your ordinary income, during the pressure and taxation of the Russian war, but you increased your ordinary income by £5,000, and cleared off a debt of £13,000 besides. No, Sir, there are worse things for the missionary exchequer, and for all departments of missionary labor, than depression of the money markets, and stagnation of trade, or an increased taxation. It is when commercial pursuits are being carried forward with the hottest activity and largest success; when people are building new mills and erecting new furnaces, and making their warehouses rival in magnificence the palaces of princes, and when their private homes are rich in splendor; it is then that the heart is most likely to grow cold and the hand grasping; it is then that the terrible vision of the condition and destiny of the heathen is most likely to be forgotten; and that the scepters and crowns of immortality are most likely to become dim and to lose their imperial control over the passions and energies of our nature. I trust and fervently believe, in the great excitement to which the nation is exposed, no paralysis will come upon our missionary earnestness, no hurtful change be brought about in our missionary generosity. It is surely just now, in the hour of our greatest peril, when the storm is gathering over the nations which threatens to roll even toward us, that we should be most anxious to do the work of Christ unsparingly, and yield all we have and are to him."

Dr. Cumming closed a brief speech by a very eloquent fact. He announced that two friends of the Society had promised to give each £1,500 per annum for ten years, to support three additional missionaries for China.

Dr. Legge, missionary from China, followed. He referred to the sermon of Dr. Cairns, listening to which he thought he could never preach again; and then alluded to one of the characteristics attributed to the Chinese,—that they were more barbarous than the Hindoos! This had astonished Dr. Legge, who went on to give this striking description of a Chinese Institute:

"I am glad that the Chinese with whom I am acquainted did not hear him. (Renewed laughter.) If they had done so, they might think there was some foundation for the name by which their countrymen describe us, that of 'barbarians.' (Laughter.) Why 'more barbarous!' I look around upon this assembly—this vast multitude of men and women—I suppose we have here between three and four thousand souls. At the beginning of last year I went over the literary palace at Canton, on the occasion of a sort of anniversary meeting, at which the young men of the province of Canton assemble to compete for literary degrees. In that one building I counted no fewer I think than 7,242 distinct cells or apartments for the accomodation of the students. In fact this assembly might be put into that one building, and every lady and gentleman have a cell to himself or herself. Now, that is only a specimen of the educational spirit of the Chinese nation. It is true that their civilization is very different from ours, but they are far, far removed from barbarism! (Hear, hear.) When we bear in mind that for four thousand years the people have been living and flourishing there, growing and increasing—that nations with some attributes perhaps of a higher character—the Assyrian, the Persian, the Grecian, and the Roman, and more modern empires, have all risen and culminated and decayed, and yet that the Chinese empire is still there with its 400 millions of inhabitants—why, it is clear that there must be among the people certain moral and social principles of the greatest virtue and power. (Hear, hear.) And yet, with all that it can boast of civilization and refinement, China stands as much in need of the Gospel of Christ as India does—as much in need of the Gospel of Christ as any of those degraded and cannibal people in the South Seas, to whom our attention has been directed this morning."

Rev. Dr. Pomeroy was among the speakers, but is not reported, owing to the perfectly unmanageable mass of matter supplied by the number of meetings. The great morning meeting was supplemented by a juvenile assembly at the Poultry chapel in the evening.

W.

WHO IS TO BE BLAMED?

American Tract Society Anniversary.

WITH but few exceptions the press, secular and religious, has condemned the turbulent and oppressive meeting of the Society, held in the Academy of Music, on May 11th. That the rights of the minority were disregarded alike by the plans and violence of the majority, is too obvious to admit of doubt. We say the plans; for it is clear that the majority had a plan designed to preclude the minority from any expression of opinion. Look at the facts: Immediately after prayer by Dr. Spring, the President called upon Rev. Dr. De Witt, *one of the Executive Committee*, who arose and presented, not a written statement, *as usual*, which might be open to various motions, but proceeded to deliver an extemporaneous exhortation. On his closing the President immediately called on Rev. Dr. Magie, *another of the Executive Committee*, to offer a resolution. This gentleman came forward and presented the resolution to proceed to the election of the officers. Rev. Dr. Patton moved to postpone the motion of Dr. Magie, for the purpose of introducing another. Here a most violent storm of hisses, coughing, and yelling drowned the voice of Dr. P., and for some time prevented him from proceeding. Dr. P. was in order; his resolution was proper, and he should have been allowed to proceed without interruption, and his motion quietly disposed of in the ordinary orderly way. Similar demonstrations were manifested when Rev. Dr. Wolcott, John Jay, Esq, Rev. Mr. Clark, and Rev. Dr. Bacon, presented resolutions, or attempted to speak. But when Daniel Lord and Hiram Ketchum, Esquires, and others of the majority had the floor and offered resolutions, all was quiet. Another part of the plan was to lay on the table every resolution offered by the minority, and thus at once cut off all debate; as the President ruled that a motion to lay on the table was not debateable. This was done most offensively by Daniel Lord, who closed a speech of half an hour by moving to lay the resolution of John Jay, Esq., on the table; and when appealed to by Mr. Jay to withdraw his motion so as to allow him a few minutes for remark, positively refused. The same course was pursued by Hiram Ketchum, Esq., in regard to the motion of Dr. Wolcott. Such is a calm statement of the facts as narrated in all the printed reports of the meeting.

Now the question at present is this, Who is responsible for this disgraceful meeting! It were ungenerous and mean to charge it upon the minority. There is no evidence in any of the reports that they were turbulent. As members they had the same rights as other members—to speak to any motion before the house, or in a parliamentary way to introduce others. No one will say that the motions presented by them were not proper and most important. Who, then, is to blame for all this violence and disgrace? Justice demands that we should say that the majority are the responsible persons, and particularly must the officers and Executive Committee of the Society be held responsible. But for them such a meeting could not have taken place. They are responsible for the plan which they carried out. It was in the power of the President, by a single remark that he disapproved of the interruptions and noise, and was determined to protect any member, to have prevented it. It was in the power of Rev. Drs. Magie, Adams, or De Witt; of Messrs. Haines, Allen, or Wood; of Secretaries Hallock, Eastman, Stevenson, or Cook; of the two eminent lawyers, Lord and Ketchum, to have prevented all this. One short speech from either of these gentlemen, condemning the course pursued, would have arrested it. These gentlemen must not repeat such conduct if they desire to retain the respect of the community. To try it again will seriously damage their reputation. The public hold the *officers* and the *Executive Committee* of the American Tract Society responsible for this disgraceful meeting.

These are the views of a layman. To my mind they express the simple truth;—the truth which commends itself plainly, as Lord Bacon says, "to every man's business and bosom."

CONSISTENCY.

The Vancluse Gold Mine.—*The Fredericksburg Herald* states that this mine, which was once sold for $250,000, was put up at auction a few months ago for $6,000; and that they have recently sold it to a New York company for $27,000.

HYGIENE AND LITERATURE.

(Without indorsing any particular theory of Hygiene, we recommend this article to all students.)

IT is demonstrable, both by philosophy and observation, that intellectual pursuits are not only compatible with, but actually tend to promote physical health and long life. Cato was eighty when he learned Greek, and Plutarch about as old when he acquired Latin. Benjamin Franklin's philosophical studies were begun when he was nearly fifty; and Isaac Walton wrote some of his most interesting biographies in his eighty-fifth year. Michael Angelo evinced his creative genius in extreme old age; and Sir Christopher Wren retired from public life at eighty-six, and after that spent five years in literary engagements. The widely prevalent notion that intellectual labors necessarily tend to break down health and abbreviate the term of natural life is erroneous. People do not die of hard study as a primary cause, a thousand and one obituary notices to the contrary notwithstanding. The great Humboldt, if he had lived a few months longer, would have reached the age of ninety; and yet where shall we look for an example of manifold intellectual toil more illustrious than we see in him?

It must not be denied, however, that a premature decay of health and life has often attended habits of laborious study. We need only refer to the insanity of Swift and Collins, the morbid irritability and gloom of Johnson, Pope, and Byron, and the imbecile age of Moore and Southey, for a proof that a judicious hygiene is essential to people of literary pursuits. That is a sad passage in one of Robert Southey's letters to his friend, Sharon Turner: "My spirits rather than my disposition have undergone a great change. They used to be exuberant beyond those of every other person; my heart seemed to possess a perpetual fountain of hilarity; no circumstances of study, or atmosphere, or solicitude, affected it; and the ordinary vexations and cares of life, even when they showered upon me, fell off like hail from a pent-house. *That spring is dried up!* I cannot now preserve an appearance of it at all without an effort, and no prospect in this world delights me except that of the next."

How many a student could bear such a funeral testimony over the embers of departed joys. Hard study and depression of spirits, busy brain and shattered nerves, a laborious mind and a wrecked digestive apparatus—these frequently go together in infernal wedlock. Sure I am that the Creator never celebrated such nuptials; on the contrary, by every physical and moral law, he forbids the bans.

The great requisite to health for a studious person is *to preserve an equitable distribution of nervous force* between the *brain and the other bodily functions*, especially, we may add, the functions concerned in digestion—and yet more specifically, the stomach and liver. It probably would be difficult to find a case of ill-health amid intellectual pursuits where the law of nervous distribution between the brain and the liver and stomach, has not been flagrantly violated. Doubtless other purely physical organs, such as the lungs, the skin, and the muscles, are defrauded in the breaking-down process; but experience and observation will bear us out in saying that the digestive apparatus is the great source of physical disorders in studious men.

A fact of great practical importance to students is, that their employment mainly acts on the *fountain* of nervous power, which is the brain. A man engaged in hard study generally exhausts far more nervous energy in an hour, than another man in sawing wood, or performing any mere muscular exercise. Hence, a great secret of health for a student is, to economize nervous capital. It is marvelous to observe how much brain work a man may accomplish by a strict loyalty to this principle of physical thrift. Nothing so promotes its observance as a rigid temperance in the indulgence of *all* the bodily appetites. No man can pamper and fondle the flesh, and at the same time study hard, without great hazard to some vital organ. The maxim of Paul is indispensable here, "I keep under my body." Fasting is especially promotive of a clear head, as every student's experience abundantly testifies. And besides this, it allows often an almost incredible amount of brain work without physical damage. It is a melancholy fact that this duty is so little observed by the men who do the thinking for the world. As a consequence, what multitudes of our literary men break down in middle life with dyspepsia, complicated nervous disorders, or tuberculous consumption.

Literary men should settle it as a basal maxim of life, that a man cannot be a great eater and a great thinker without using up, not only the interest of nervous power, but the principal likewise. If a man then will be a glutton, let him stop thinking and reconcile himself to the low dignity of a purely gastric being; if, on the other hand, he would be a thinker, let him make his stomach but a soullion to his nobler life.

In connection with the principle now advanced, a hint may be offered respecting proper physical exercise for literary men. It is obvious that a mode of exercise which does not exhaust and expend nervous force, is for this class almost imperative. Great muscular exertions, such as walking long distances or performing laborious gymnastic feats, are manifestly unsuitable to their necessities. Experience and observation abundantly confirm this position. I can show a distinguished minister—a man of remarkable intellectual activity and power, who has trained himself in the gymnasium, so that his arm is herculean for strength and his chest absolutely monstrous in amplitude. But with all this surprising muscular development, it is curious to observe that he is a most pitiable victim of chronic dyspepsia, having a stomach that will sometimes go into tantrums under the burden of two fried oysters! If he had understood the law of nervous equilibrium, he would have chosen some exercise which should be less exhausting than the pranks and muscular agonies of an athlete. And if he *will* demand nervous capital enough for his muscles to be a great athlete, and on the other hand demand enough for his brain to be a great preacher, he will have dyspepsia to the end of his days. The principle may be laid down as sound in a general application, that a great amount of muscular exercise is unsuitable to studious men.

Of all exercises for the relief of a busy brain, which constantly threatens to defraud the stomach of its tone and healthful energy, give me horse-back riding. Bacon and Sydenham were orthodox in their enthusiastic preference for it above all other bodily recreations. Whether some electric tide of life oozes up through the saddle into the body of the rider, as some affirm, I will not affirm; but judging from one's sharp appetite for buckwheat-cakes and the trimmings some winter morning after a ride into the rural districts while the aldermen were turning over for their second naps, I should not altogether repudiate the electric theory.

Every church ought to have a wing in the rear of the sanctuary for a minister's horse, with appendages, such as a plain saddle without much "stitching," (which would be unsuited to the humility of the clergy,) besides a bridle with drab-colored reins and without rosettes, which might make some captious single ladies past their teens talk of "worldly conformity." Then there should be just room enough for a bin of orthodox oats and a mow of timothy. Not an inch of space for a chaise or buggy should be allowed. It ought to be a disciplinable offense for a studious minister to ride in a carriage unless he is going to a funeral. He wants daily to have all his table of contents made to rattle together like the pennies and smooth sixpences in his pocket. The diaphragm should bounce up into the thorax and the liver change places with the pancreas, and the heart kick lustily against the ribs, and the lungs swell and fill like the bellows of Vulcan. No minister should trust his orthodoxy till he has inaugurated some such hygienic process as this in the round of his diurnal duties. For the fact is not to be ignored that the theology of some divines has got dyspepsia awfully, having been begotten from the wedlock of a weak stomach and a smoky brain.

Therefore we exhort all church-committees who want genial orthodoxy and good digestion and a radiant cheerfulness in their pastor to pass around the hat and buy him a horse.

LEONARD.

THE ART COMMISSION AT WASHINGTON.

MANY months ago we gave our readers some account of the Art which adorns our public grounds and buildings at Washington, and added our plea to the demand of American artists in convention for an Art Commission, to consist, at least in part, of skilled artists, to whom should be committed the decoration of the Capitol. Such a commission has now been appointed under authority of Congress by the President, and we can heartily congratulate all lovers of art upon the selection to fill so responsible a station of Messrs. H K. Brown, J. C. Lambdin, and J. F. Kensett. With the news of this appointment comes also a piece of intelligence which illustrates its need and seasonableness. If we may credit the newspapers, Mr. Wm. Heine has received a commission from Government to paint, for ten thousand dollars, a battle scene in Algiers. Mr. Heine is a German, who cannot yet thoroughly speak the English language. He is an estimable gentleman, whose pictures, hitherto exhibited in the Academy Rooms, are far below the level of mediocrity. They are hopelessly feeble in form, dismal in color, and have no single quality to redeem them from neglect. We have hardly an American artist who can paint down to them. Among those who have attempted historical painting, Mr. Rossiter is certainly not the strongest. With much facility in drawing, he buries his design in overcharged color and meretricious finery, which degrade and sometimes destroy the merit of his work, exposing him now to ridicule and again to blame whenever a serious subject is brought down to the level of his standard of taste. Yet the group of discoverers by Rossiter in our present exhibition is strong in comparison with any work of Heine's which has appeared before the public. But why should Government order "a battle scene in Algiers?" Is the whole story a melancholy hoax?

Let us hope that the working of this commission may shut out bad art from the Capitol, and give honorable encouragement to representative and worthy American artists. Let us hope to see the work of Gray and Huntington and Leutze and Johnson and Darley displacing the allegories and mythologies, cupids and cornucopias, which have been furnished by the day or the square yard. The art of the time should be fully and fairly represented at Washington. We should meet there something from every really skillful hand. With Crawford and Rogers in sculpture should be associated Ball and Ward, and we fear only that his place at the head of the commission may exclude Brown from his full share in the actual work. We must demand not only his counsel and direction, but the stroke of his mallet and the vigor of his creative thought. Brown's habit of mind is well represented in his equestrian Washington. He has first of all strong feeling for character and grasp on the vital center of his subject. No quality is more remarkable in this statue than a preponderance of moral force over the physical element, in our impression from it. The horse is well subordinated to his rider, and the animal energy of the hero to his dignity and self-control. This supremacy of the highest over every inferior form of life, this presentation of qualities in the true order of nature, which makes Art worthy to be named High or Ideal, is more remarkable in this statue from the fact that organization is very thoroughly rendered in it, and the horse, so secondary in effect, is very vigorously modeled. Descending from the moral to physical traits, Brown fastens again on what is most vital in that department, on action and the means of action. Muscle, bone, joint, sinew, all are in place and capable of doing their work. There is no sketchy exaggeration with corresponding feebleness, but an honest, efficient body in moderate but sufficient and truthful motion. The superiority of the rider is not gained at expense of any inferiority in the animal. The costume of the figure and esparison of the horse are so simple as to attract no special notice; there are no accessories—or only those inevitable ones which scarce appear separable from the entire effect. The head has more energy with all the repose of Houdon's bust, and in the expression of the figure great emphasis is laid upon masculine and heroic qualities. It has strength more conspicuous than force, and through all the work power has been preferred to elegance, and truth to superficial effect. Forms are elaborated with an eye not to surface, but to manifestation of force. In an effort like this, to set forth the essential beauty and value of the subject and sink its accidents, a moderate success is honor; the high and decided success here attained leaves us largely indebted to the artist, and marks him as the man among our sculptors best fitted by temper and culture to superintend a national work. The decoration of the Capitol should be severe, manly, and significant. Its aim should be truth and force—plainness with vitality—offering more to the mind than to the eye, more thought and serious emotion than sensuous effect. Judging from his vigorous practice, Brown may be trusted to shut the door on all rhetorical nonsense, to demand honesty, energy, directness, and simplicity in representation, with moral purpose predominant and decisive in every work. His ideal is that of character and life.

Mr. Lambdin, less vigorous as an artist, is universally respected as a man. His work is genuine and conscientious rather than brilliant or strong, while his experience as a manager of business relating to the interest of Art and as director of artistic bodies, his judgment and generosity, and the confidence inspired by his character, fit him eminently for this place.

Kensett stands very nearly if not quite at the head of our landscape school. He has less facility of execution than Church, but, we think, more feeling of the true aim of Art. He is never, like Church, misled into exhibition of mere skill, into object-painting; and his work of the last few years has a unity and dignity which Church has never attained. Mr. Kensett is strongest in representation of quiet scenes, and is not, as the widely quoted Washington correspondent of a Philadelphia paper asserts, specially at home in the Adirondacs or amid the sublimity of mountain scenery. Gifford has more sympathy with natural grandeur, while he lacks as yet the experience, the power of varied characterization, the color of Kensett. In luminous purity, in combination of local tint with effects of light, in harmony and subdued force of color, Kensett stands higher than any of his contemporaries in our regard. His feeling is deep and serious, equally removed from grassy puerility and melodramatic exaggeration. His well-founded reputation steadily increases, and from the quality of his works we should infer a balance of character with clear perception of the end to be attained in Art, which will render him a worthy coadjutor of his brethren on the Commission.

We are glad also to know that a change has been made in the constitution of our National Academy, rendering that body somewhat less exclusive, and opening its doors with more hospitality to the younger members of the profession. For the study of Art we especially need two facilities—a gallery constantly open and containing the latest works of artists as they are turned off from the easel. Such a gallery would be seen by hundreds of visitors to New York who miss the yearly exhibition, and would greatly extend the influence of artists by making their work actually known to many who are now familiar only with their name and with the reckless, incompetent judgment passed on them by unhappy critics compelled to "do" the Academy for the weekly papers. Again, we urgently need a collection of good pictures permanently open and presenting an acknowledged standard in each principal department. To the various qualities of these we may refer, as to something settled and known, and with them we may compare the work of the day. They should serve for the education, not of artists, but of the public, and for the trial of our criticism. In efforts to assist the student, we are often quite unable to define a quality whose absence we feel and regret, when a glance at more rounded and symmetrical work would make our demand quite intelligible to him. A good work is the best, indeed the only criticism on an insufficient one, and especially is it true that the only criticism on a good work is a better. Thus the Heart of the Andes by Church, a popular success of which we hope to speak more freely on occasion, with all its merit, is deformed by serious faults, which would at once appear in comparison with work not so strong in execution and imitation, but nobler in design, and expressing more seriousness, depth, and singleness of feeling. A powerfully imaginative landscape in which emotion and sentiment prevail decisively over physical truth, if it were hung beside this powerful piece of statement, would at once suggest the central question of our time in Art, and leave every intelligent visitor considering with himself how much importance should be attached to fidelity of representation, and what value should be put upon poetic suggestion or a rendering of the spirit of the scene. The painter who addresses himself primarily to vision is cheapened by another who makes his appeal to emotion, but if, as in Church's case, representation is very strong, we dare hardly rate at its true value this secondary but altogether popular quality, unless we can refer the judicious reader to nobler and more poetic work.

B. B.

From The Home Missionary.

PRINCIPLES OF CO-OPERATION IN THE AMERICAN HOME MISSIONARY SOCIETY.

ON the 30th of September, 1825, several gentlemen met at the study of Rev. B B. Wisner, in Boston, "and had their attention called to the desirableness and expediency of forming a National Domestic Missionary Society." After discussion a Committee was appointed, by whom a larger meeting was called at the house of Henry Homes, Esq, in Boston, on the second Wednesday of January, 1826. At this meeting "it was unanimously resolved, That it is, in the opinion of this meeting, expedient to attempt the formation of a National Domestic Missionary Society;" and the Executive Committee of the United Domestic Missionary Society were requested to invite a more general meeting "for the purpose of acting upon the plan of a National Society now proposed." Such a meeting was held at the session-room of the Brick church in New York, on the 10th of May, 1826. It consisted of one hundred and twenty-five individuals from thirteen states and territories, and connected with four denominations of Christians. A Constitution was submitted to this Convention, which was approved, and it was recommended to the United Domestic Missionary Society to adopt the same, and to become the American Home Missionary Society. This recommendation was adopted by that Society at its Anniversary, on the 12th of May.

DESIGN OF THE NATIONAL SOCIETY.

It was a prominent object of the friends of Home Missions in organizing a National Society, to combine and concentrate the efforts of the various local associations already existing. Accordingly, in the month following the organization of the American Home Missionary Society, the Executive Committee issued an address, inviting all such associations connected with the denominations represented in the National Institution to become auxiliary to it, and "Stipulations and Terms of Connection" were published in the second and several successive annual reports. By these stipulations, all Auxiliaries were to perform their missionary work *through the Parent Society, and on its principles*. Their funds were to be reported to it, and to be acknowledged as its funds; their missionaries were to be its missionaries, acting under its commissions and in accordance with its rules. All the State Societies in New England, the Philadelphia Home Missionary Society, and others, became auxiliary on these terms. The same principles necessarily applied to minor Auxiliaries, and to Presbyteries and Associations which acted as Auxiliaries to it, through Committees of Missions; and until recently no organization has ever undertaken to employ its own funds in missionary operations, independent of this Society, and yet rely upon its Treasury for the support of the feeble churches on its field. Of course the Executive Committee have so asserted in such a procedure.

When the missionary organizations connected with the Reformed Dutch Church and the Old-School Presbyterian Church, ceased to employ the Society as their missionary organ, they ceased to draw assistance from its Treasury. When the Missouri Home Missionary Society, in 1856, before the Resolution in regard to slavery was adopted, took the same position, *for this cause*, the aid of the Society was withheld. When Presbyteries, Associations, and minor Auxiliaries have chosen to employ their funds in a missionary work independent of it, its aid has been either voluntarily relinquished or withheld by the Committee. This principle, therefore, lies at the very foundation of its auxiliary system, has been uniformly applied to both denominations, during its whole history, and has been universally approved as just and proper until within a very recent period.

PRESBYTERY OF ALTON.

A case in which this principle is involved has lately been brought to the attention of the public, and has been made the occasion of complaint against this Society. The history of it is as follows:

In April, 1840, the Presbytery of Alton adopted a system of operations, by which it was proposed to carry forward more efficiently the missionary work in Southern Illinois. The plan was originated by Rev. Theron Baldwin, who had labored as an Agent of this Society, was familiar with its principles, and desired to prosecute the missionary work of the Presbytery in harmony with them. From his communications, written at the time, and from another just received, it appears that this plan "was a Plan of Union, and in this respect harmonized with the basis of the A. H. M. S.," and undertook the supervision of the missionary work of both denominations on that field. "All the funds that were raised were to pass through the Society," and the missionaries employed, to be commissioned by it. Mr. Baldwin and Rev. A. T. Norton were constituted a "Committee of Missions" to carry this plan into effect. On the 25th of May, they communicated it to the Executive Committee, and applied to them to commission a missionary to labor in accordance with it; saying: "You will notice that he is not to be an Evangelist, but to have his regular appointments in specified places." The Committee cordially responded to the request; and a commission was granted, bearing the date of the application. The Committee of Missions were regarded as "the Agent of the Society for that field," and, as such, superintended, on these principles, the missionary work for both denominations—designating the points of missionary labor, and using all their influence to increase the contributions of the churches to the Society. Under this arrangement the work was prosecuted with great harmony and efficiency for fifteen years. The number of churches in that body increased in that period from ten to thirty-five, and the cordial co-operation of its Missionary Committee was gratefully recognized in nearly every Report of the Society.

CHANGE OF POLICY.

In 1855, the missionary appointed under this arrangement reported that, by the instructions of the Committee of Missions, it was made his duty to assist, in special religious efforts, the ministers scattered over the wide field of the Presbytery, and to raise money "in other parts of our state, at least," for the erection of a house of worship on the field of another missionary. The Committee who had given these instructions, were informed that this work was not contemplated in the appointment of the missionary, and was not within the province of the Society's labors, as defined by its Constitution. The point was accordingly yielded, for the time, by the Committee of Missions, and the missionary was recommissioned.

In April, 1856, that Committee made a report to the Presbytery, severely censuring this Society, as having "virtually aimed a *death-blow* at our *Presbyterial* missions," and proposed "to employ two missionaries, under *the sole* and only direction of this Presbytery, with no commission from any other source save the Lord Jesus Christ." This report was adopted, and from that time the Committee ceased to make an annual report to the Society, as was previously done, collected no funds for its Treasury, and expended all they received in sustaining missionaries not commissioned by this Society, and in the work of Church-Extension.

In two years and a half subsequent to this action, the Presbytery expended, in its separate missionary work, more than $2,500, exclusive of the salary of the Church-Extension Agent, which was furnished by individuals. Of this amount $170 were collected from churches sustained by this Society, and in some instances collections designed for it were diverted from it to this separate work. The churches were encouraged to give their funds this direction, "though it should involve the lessening or total withholding of their accustomed contributions to some of the voluntary societies outside of the denomination." During the same period, the nine self-sustaining churches in the Presbytery made but three contributions to this Society, amounting to $93 50, nearly half of which was from a Congregational church, sustaining only a nominal relation to the Presbytery. Within this time more than twenty of the churches of the Presbytery were sustained by this Society at an expense of about $7,500.

ACTION OF THE EXECUTIVE COMMITTEE.

This state of things was brought to the notice of the Executive Committee by several members of that Presbytery who protested against the injustice involved in the action of that body. In view of it the Committee, in January and February last, declined to renew their grants to several churches, recommended by the Committee of Missions, until the Presbytery should resume its co-operation with the Society. This action led to a correspondence that resulted in the following action of the Executive Committee, which was taken *unanimously* on the 25th of April last:

A communication having been received from a Committee of the Presbytery of Alton, inclosing a minute adopted by that body at its late meeting, in reference to the terms of co-operation.

Resolved, 1st, That the Presbytery be informed that the following principles govern the Society, in co-operating with all auxiliaries and ecclesiastical bodies, and this Committee will be happy to co-operate with the Presbytery of Alton on the same terms, viz.:

(1.) That the missionaries laboring within the bounds of an auxiliary or ecclesiastical body be commissioned by this Society, and governed in their labors by its principles.

(2.) That the funds raised on the field be applied to cancel the pledges contained in these commissions, and be acknowledged by the Society as contributed to its treasury.

(3.) That the churches on the field co-operate cordially with the Society in the raising of funds, and contribute yearly to its treasury, according to the full measure of their ability."

Resolved, 2d, That the Committee continue to regard the work of exploring and occupying new fields of labor, as one of great importance; and by sustaining general exploring Agents, and other itinerant laborers having missionary circuits, more or less extensive, as circumstances may require, they are enabled to reach every portion of the field, and to carry forward, with harmony and efficiency, every department of the missionary work.

It should be added that the same principle had been previously applied to two other Presbyteries adjacent to this, which had taken a similar attitude toward this Society. One of them, the Presbytery of Wabash, as we learn, took this position, not from a conviction of its expediency, but at the urgent solicitation of the Chairman of the Missionary Committee of Alton Presbytery, and the Agent for Church-Extension of the Synod of Peoria. This Presbytery, however, has since cordially resumed its auxiliary relation, and the missionaries laboring within its bounds are acting under the commission and rules of this Society.

Thus the case stands at the present time. In conclusion, we invite attention to the following considerations:

1st. The principles of co operation of which complaint is made, are *not new*, as has been asserted. They were adopted more than thirty years ago, have been the basis of the Society's auxiliary system ever since, have been uniformly and impartially applied, and were universally recognized and approved till a new system of Home Missionary action was adopted by some of the bodies associated with this Society. The difficulty which has arisen results not from "new rules" of the Society, but from *new demands* made upon it.

2d. These principles are *just and necessary*. Upon them all the societies and ecclesiastical bodies auxiliary to this institution, voluntarily associated themselves with it. It was their undoubted right, had they been so disposed, to act independently of it. It is now their right to separate themselves from it; but to divert their contributions to another and conflicting system of missions; to assail its principles, its policy, and its officers; to alienate the confidence and support of its friends, and yet enjoy unrestricted access to its Treasury, is neither right nor becoming. Such a course would work the speedy dissolution of the Society. If this privilege be conceded to one Auxiliary, it must be to all. Let the self-sustaining churches of New England divert their contributions for Home Missions, amounting the past year to $114,000, to a separate, denominational work, leaving the feeble churches of those states dependent upon this Society, Deprived thus of three-fifths of its revenue, and burdened with additional claims to the amount of more than $80,000 a year, what would be its condition and prospects? Yet this would be entirely consistent with the principle of co-operation to which the consent of the Executive Committee is now demanded. That assent has been denied, whether rightly or not the public will judge.

3d. In the cases described above, there was a wide departure from the principles of co operation. There may be a difference of opinion as to the precise point where such departures begin, and the point where these departures begin to involve a violation of good faith, and the point where such a violation demands the action of the Executive Committee; but in the cases referred to there was no room for question. Neither the form nor the spirit of co-operation was there. The Committee have been allowed to suspect such a change in brethren with whom they have been long and pleasantly associated in this good work, and have shrunk from controversy with them. They have, therefore, waited patiently and hopefully, till the character of questionable measures was developed in their results. But to have ignored or approved a system which would undermine the very foundations on which the Society stands, would have been a flagrant betrayal of their trust. They may have erred by too long delay, but we cannot doubt that their final unanimous action will be generally approved.

Religious Intelligence.

CONGREGATIONAL.

Meeting of General Associations.

VERMONT.—General Convention, Vergennes, Tuesday, June 21st, 10 o'clock, A. M.

MAINE.—General Conference, Portland, State-street church, Tuesday, June 21st, 9 o'cl

ers, last Sabbath forenoon. In the evening at the monthly concert, he made an extremely interesting address, giving an account of the obstacles which the missionaries encounter, and also relating many interesting details as to their mode of labor, and the great encouragement they now have to persevere in their efforts to bring that benighted people to a saving knowledge of the Gospel. Straitened as the Board are for funds, in our opinion they could hardly make a more judicious expenditure than in sending Mr. Muzzey among the churches to address them on this subject. He tells just what the people wish to know, giving such facts and leaving such an impression as will be altogether likely to secure a material increase in missionary contributions.—*Cong.*

Southbridge.—Mr Henry Loomis, Jr., was ordained over the Union church in Globe Village, on the 1st of June. Invocation by Rev. Henry Pratt of Dudley; Reading Scriptures by Rev. J Haven of Charlestown; Prayer by Rev. Mr Parker, (pastor of the Baptist church in Southbridge;) Sermon by Rev. Dr Kirk of Boston; Ordaining Prayer by Rev. Eber Carpenter of Southbridge; Charge to the Pastor by Rev. Mr. Wayland, (pastor of the Third Baptist church of Worcester;) Right Hand of Fellowship by Rev. C Cushing of North Brookfield. The Address to the People, which was to have been by Rev. Mr. Buckingham of Springfield, and the Concluding Prayer by Rev. Mr. Marcy, (pastor of the Methodist church of Southbridge,) were omitted on account of the lateness of the hour. It was delightful to see with what perfect unanimity brethren of different denominations shared in the services of this interesting occasion.

The Springfield Republican says: "The church is what is called a Union Evangelical church, embracing the Baptists, Methodists, and Congregationalists of the village, and ministers of these different denominations took part in the installation services. It is an interesting congregation, and Mr. Loomis takes the charge of it with the pleasantest prospects of usefulness."

Shrewsbury.—Mr. Wm. A. McGinley, a graduate in the last class at Andover, was ordained, June 2d, as pastor of the Congregational church in Shrewsbury. The public exercises were: Invocation by Rev. S S. Ashley of Northboro'; Sermon by Rev. S. Sweetser, D D, of Worcester; Ordaining Prayer, Rev. Dr Paine of Holden; Charge to the Pastor, Rev. Mr Biscoe; Right Hand of Fellowship, Rev A. H. Plumb of Chelsea, (classmate of the candidate;) Charge to the People, Rev. W. A Houghton, Berlin; Concluding Prayer, Rev. Merrill Richardson, Worcester.

Warwick.—Rev H. M. Bridge, after a pastorate of five years at Warwick, during which the membership of the church has doubled, has been dismissed at his own request, and Rev. E. Moody of Montague is expected to act as stated supply of the church for six months.

Amherst.—We learn that the church and society of North Amherst, after having been without a settled minister for a year and a half, have recently united in presenting a very cordial invitation to Mr. John W. Underhill, of the present Senior Class at Andover, to become their pastor.

Woburn.—The Congregational society in Woburn, Rev. Mr. March's, have commenced the erection of a new church edifice, which is to be pushed forward as rapidly as possible. It is to be 80 feet wide, and it's entire length 147 feet, with a steeple 190 feet high. The body of the church will contain 208 pews, and the galleries 84 pews, the whole capable of seating about 2,000 persons. It will be of wood made to imitate freestone. We think there is now no Protestant church in Massachusetts that will seat over 1,500.

Musical.—A Convention designed to promote congregational singing among the churches of the Mendon Conference, in connection with the introduction of the Puritan Hymn and Tune Book, is to be held at Wrentham, June 17th. Prof Lowell Mason is to give an address, and a very interesting occasion is anticipated. Should the weather be stormy, the meeting will be postponed till the next week on Thursday.

Ministers Traveling Abroad.—Harry Hopkins, son of President Hopkins of Williams College, went to Europe with Prof. Chadbourne in the steam-ship Canada from Boston June 1st. Rev. J M Hoppin of Salem, Rev. J. L. Jenkins of Lowell, and Mrs. A. L. Stone of Boston, also went in the same vessel—the latter to meet her husband and return with him. Mr. Stone was in Jerusalem, April 25th, in good health.

North Brookfield.—Rev. Dr. Lyman Beecher, now in his eighty-fifth year, has been recently making a visit to his son, Rev. William H. Beecher, at North Brookfield. During his stay, he met, at the house of Amasa Walker, the Rev. Dr. Snell, now in his eighty-fourth year.

Northampton.—The people of Northampton are making generous preparations to exercise the Christian grace of hospitality to those who attend the State Sabbath School Convention there on the 22d and 23d of this month. The fare will be reduced on the railroads, and a large and interesting meeting is anticipated. The convention is not limited to Congregationalists, but includes all evangelical denominations.

Pittsfield.—The Sabbath-school of the South Congregational church, Pittsfield, at the suggestion of the pastor, Rev. Roswell Foster, has sent a donation to the relief of the Oberlin slave rescuers. A correspondent suggests that the churches and Sabbath-schools of New England should generally follow this example, each sending a small sum sufficient to express sympathy for their Oberlin brethren, and abhorrence of the tyranny that oppresses them. These men are poor, with families dependent on their daily labor, and the fines and imprisonments to which they have been subjected for fidelity to their Christian convictions, should be alleviated as far as possible by those who sympathize with them. Money sent to Prof Morgan of Oberlin, will be faithfully distributed.

West Brookfield.—An ecclesiastical council assembled June 8th, for the purpose of installing Rev. Christopher M. Cordley, late of Randolph, Mass, as pastor of the Congregational church in this town. Rev Mr. Tupper of Hardwick was chosen Moderator, and Rev C. Cushing, Scribe. The examination of Mr. Cordley took place in the forenoon, and was highly satisfactory to the gentlemen composing the council. The exercises at the installation were listened to by a crowded audience in the afternoon, and were as follows: Invocation and Reading the Scriptures, by Rev W H. Beecher of North Brookfield; Prayer, by Rev A. E. P. Perkins of Ware; Sermon, by Rev. R S. Storrs, D.D., of Braintree; Installing Prayer, by Rev. Mr. Tupper of Hardwick; Charge to the Pastor, by Rev. Joseph Vail, D.D, of Palmer; Right Hand of Fellowship, by Rev. C Cushing of North Brookfield; Address to the People, by Rev. Swift Byington, the late Pastor.

CONNECTICUT—**Hartford.**—The South Congregational church of this city voted unadimously, Tuesday evening, 30th ult., to extend a call to Rev. C. D. Helmer to become their pastor. Mr. Helmer, who is a young man of fine talents and pleasing address, supplied Dr. Bushnell's pulpit for six months, and an effort was made to secure him as a colleague to Dr. B. The vote was not unanimous, however, and Mr. Helmer declined. We presume he will accept the call of the South church.—*Rel. Herald.*

Licensed.—At the annual meeting of the New Haven Center Association, (Cong.,) held at the house of Rev A. D. Stowell, at Woodbridge, on Wednesday, June 8th, Messrs Geo. M. Smith, Richard Crittenden, and H H. McFarland, of the Theological Department of Yale College and Mr C B Dye, of the Presbyterian church in Bloomfield, N. J, were examined and duly licensed to preach.

NEW YORK—**Susquehanna Association.**—The Susquehanna Conference of Congregational churches met at Center Lisle, Boone co., the first Tuesday of June. The opening sermon was preached by Rev. T. K. Beecher of Elmira, after which an essay was read on the uses and abuses of the Sabbath, followed by an animated discussion on the propriety of burying the dead, except in peculiar cases, on the Sabbath. Most of the speakers reprobated the practice, and facts were stated showing its evils. In the evening, the influence of the Sabbath school in increasing the activity and piety of the church was made a topic, from which the following preamble and resolutions were then passed without a dissenting voice:

Whereas, The American Tract Society of New York has by its course—in refusing to publish anything upon the subject of slavery and the slave-trade and in the conduct of its last annual meeting—forfeited the confidence and support of evangelical Christians; and

Whereas, This conference decidedly approve of the advance position recently taken by the American Tract Society at Boston with regard to publications bearing upon the subject of American slavery.

Resolved, That we recommend the circulation of the publications of the latter Society, particularly *The Tract Journal*, among our churches, and that our contributions in aid of the Tract cause be made through the same channel.

Resolved, That a copy of these resolutions be forwarded to *The Independent*, *Evangelist*, and *Congregationalist* for publication.

Wednesday afternoon the sacrament of the Lord's Supper was administered, previous to which two infants received baptism, and fourteen persons were received by profession into the church. A large number of churches were represented, and the conference was gratified by the participation in the exercises of several ministerial brethren connected with Presbyterian churches. One delegate of more than fourscore and ten years, who was an officer in the war of 1812, rode 60 miles to attend the meeting. W. H. H.

OHIO—**Cincinnati.**—Rev. C. B. Boynton has continued to preach at Pike's Opera-House on Sabbath afternoons since the first of May. The attendance has uniformly been large, probably averaging two thousand, and the sermons have been eloquent and impressive. The service will be continued for some weeks to come.—*Central Herald.*

ILLINOIS—**The General Association.**—We were obliged, last week, to cut short our summary of the doings of this body. We now bring forward several items that were then omitted.

Rev. G. S F. Savage was elected Moderator, Rev. J. E. Roy, Scribe, Rev. J. A Bent, Assistant Scribe, Rev. F. Bascom, Register, Rev. M. K. Whittlesey, Corresponding Secretary and Treasurer, Rev. S. H. Emery, Statistical Secretary.

EDUCATION OF MINISTERS.

The Educational Committee, by their Secretary, Rev. W. A Nichols, reported that $859 20 had been received from the churches in Illinois—that, as the Executive Committee of the Theological Seminary had instructed them to receive and disburse the contributions from other Northwestern states, $100 had been received from Missouri, $95 85 from Wisconsin, $89 13 from Iowa, $57 12 from Michigan, $15 25 from Minnesota, $5 from Ohio, and $2 from Indiana—that the Am. Education Society had paid $40 80—that there was now due the Treasurer, L. D. Olmsted, Esq, $101 39—amounting in all to $1,365 94. This was distributed among seventeen students in the Seminary.

The Association added to the set of "rules" adopted by the Committee, the following: "*No young man shall be received or retained as a beneficiary of this Committee who is addicted to the use of tobacco.*"

It was also voted to recommend to the churches to take up a collection, on or near the first Sabbath of December, for the Educational Committee.

SYMPATHY WITH THE SLAVE RESCUERS IN OHIO.

The delegate from Ohio having referred to the brethren suffering persecution in that state, Association adopted the following expression of sympathy:

1. *Resolved*, That the members of this Association deeply sympathize with the Christian brethren in Northern Ohio, now having trial of bonds and imprisonment, suffering persecution at the hands of the officers of the U. S. Government, for their sympathy with Christ's poor and their disobedience to the Fugitive Slave Law, and are glad to learn that they "take joyfully the spoiling of their goods, knowing in themselves that they have in heaven a better and enduring inheritance."

2. *Resolved*, That in the recognition of the fact that they are our representatives, and that for us and for Christ they are embassadors in bonds, we recommend that donations to aid in defraying their necessary expenses for legal costs and fines, be forwarded at once to the care of the editors of *The Congregational Herald*, at Chicago, for transmission.

3 *Resolved*, That these persecutions of the friends of the slave by the U. S officers, call upon Christians to pray for grace, that the Church of Christ may be now, as of old, a witnessing church for the truth in every appropriate way.

CONGREGATIONAL ELDERS.

A report by Dr Edward Beecher, on the proposition to restore the use of ruling elders in the churches, was laid over until next year. The report closes with advising that each church be left to act according to its own pleasure on the subject. A minority report by Prof. Bartlett, dissents from the reasoning of Dr. B., and maintains that our churches already possess all the eldership that the apostolic churches had with the deacons for helps.

"A necessarily and scriptural office is furnished with its own quiet work; a needless office has nothing to do except as it meddles and usurps. And with the long history of ecclesiastical usurpation, past and present, before our eyes, it becomes us to be jealous of the rights of our churches, and to beware how we load them with functionaries that must be either an idle excrescence or an active sore."

RELIGIOUS EXERCISES.

Rev. Charles Little, from the Madura Mission in India, and Rev. Charles F Martin, from the Coptic Mission in Egypt, occupied Friday evening with instructive and encouraging addresses upon their respective fields of labor. Saturday evening Rev. W. W. Patton preached the Assciational Sermon, from Acts i 8, upon *the witnessing function of the preacher*. The pulpit of the Congregational church was occupied on the Sabbath by Rev. Prof. Haven and S. A Benton, and the Lord's Supper was administered in the afternoon.

THE PLACE OF MEETING.

The meeting of the General Association at Bloomington was a perfect success, in numbers, in spirit, and in the favorable impression made upon the citizens. Bloomington is beautifully situated on undulating ground at the junction of the Chicago, Alton and St. Louis, and the main line of the Illinois Central railroads, and has many pleasant residences and a very hospitable population. There are twelve or fourteen churches representing all the denominations. These churches are fast providing themselves with neat and attractive houses of worship. The city has a thrifty appearance and numbers eight thousand inhabitants. During the sessions of the Association the weather, after the first day, was clear and spring like, and in harmony with the joyous, hopeful, and fraternal character of the meeting. The devotional exercises were numerous, well attended and pervaded by a delightful spirituality of tone.—*Cong. Herald.*

A half day was very profitably spent in giving in the reports of the state of religion, by the several registers of the local associations. The occasion was one of deep interest, and revealed much to encourage the lovers of Zion. A correspondent of *The Congregationalist* publishes one complaint against the meeting:

"The delegates from other states were cordially received, and, on the whole, handsomely treated, but there was one occurrence that evidently marred their pleasure, though they made no public allusion to their feelings. Just as they were called on to address the Association, some one moved that they be limited to *five minutes* each, in delivering their messages. It was immediately put and carried. However appropriate it might have been thus to limit their own delegates, who reported the state of religion from the different sections of the state, such a restriction could hardly be reconciled with the courtesy due to strangers, and to the representatives of the other ecclesiastical bodies. It is but just to the gentlemanly Moderator to add, that he did not call to order those who happened to transgress the allotted time, and it is due to him and other old acquaintances originally from New England, to testify that this was the only occurrence, public or private, which was adapted to remind one that emigration tends to barbarism."

Hamilton.—A correspondent of *The Congregational Herald* writes: "A new church was organized in Hamilton, Thursday, May 19th. Eighteen persons signed the articles of faith, and covenanted together.

"Rev. A. W. McClure, D.D, recently one of the Secretaries of the American and Foreign Christian Union, and who has been suffering so severely with the asthma, as to be unable to preach for the last two years, being providentially present, was requested by the church and council to preach at the hour appointed for the council to convene, which he did with great acceptance, and to the joy of many hearts. This dear brother in Christ has so far improved in health, during a residence of a few months in Quincy, as to warrant the hope that he may resume active labors in the kingdom of our Lord not many days hence. He preached a *second* time in the First Congregational church of Quincy, last Sabbath morning, without any apparent injury.

"In this connection, let me state a fact concerning the First church, which is certainly not a little remarkable, and speaks well for the health of the city. In a church consisting of nearly *two hundred* members, a death has not occurred for *two and a half years*. If 'length of days' be a blessing, certainly this church has been blessed!"

New Rutland.—Rev. Mr. Samuel, a recent graduate of the Chicago Theological Seminary, after laboring a few weeks in the Congregational church in New Rutland, left for Chicago to meet his wife on her journey from the East to join him in his field of labor. During his absence, the ladies of the church met at the house secured for his residence, cleaned it, supplied what furniture was wanting, and not only furnished his table with provisions sufficient for an abundant repast, but also for a future supply, so that for a time the barrel of meal might not waste nor the cruise of oil fail.

Collins Station.—A Congregational church was organized at Collins Station, Clinton co, Ill, May 22, 1859; Rev. A. L. Rankin and Rev. E Jenny assisting in the organization. The number of members is thirteen, with fair prospects of an increase. This is the third Congregational church formed in Egypt within two months.

WISCONSIN—**Sheboygan Falls.**—Rev. J. T Marsh, late of Fort Howard, has engaged to supply the Congregational church at Sheboygan Falls, Wis., and has commenced his labors. This church was left destitute last summer by the removal of Rev. P. Canfield to Sparta, Wis., and has been but partially supplied since that time. During the fall and winter, Rev. C. W. Camp of Sheboygan preached for them on Sabbath afternoons, and held occasional week-day services in connection with the Baptist church and pastor. There was an awakening of religious interest in the community, and many cases of hopeful conversion were reported in the different congregations. Eleven new members have been recently received by the Congregational church. The other churches have also been increased and strengthened. Bro. Marsh is most cordially welcomed by the people, and begins his labors among them with very favorable indications.—*Cong. Herald.*

IOWA—**Denmark Association.**—Our annual meeting was held at Crawfordsville, Iowa, on the 10th and 11th of this month. Rev. J. Cooper preached the opening sermon. Fourteen ministers were present, and eight churches were represented by delegates; one minister was absent. The following resolutions were passed without a dissenting voice:

Resolved, That we deem it desirable that an Iowa State Tract Society be organized at an early day; and that we recommend the General Association, at its next meeting, to consider the importance of such a movement.

2. That we recommend to our churches that they co-operate with the Reform Book and Tract Society at Cincinnati, and send their contributions to that Society.

NO FELLOWSHIP WITH SLAVEHOLDING.

Whereas, The practice of slaveholding is justly regarded as "the sum of all villainies"; therefore,

Resolved, That we deem it our duty to withhold Christian fellowship from those who are guilty of it, or of willfully supporting the same.

NON-RESIDENT MEMBERS.

Concerning non-resident members, the following counsel was given to the churches:

1. Write to them and ascertain their condition, and remind them of their covenant obligations.

2. If they have united with other churches, drop their names, and note on the church-record the reason.

3. If they refuse to unite with any other church of Christ after writing and admonishing them, withdraw fellowship from them and give the reason on the record.

One church has been organized in Franklin, Washington county, with twenty-seven members. Several of our churches have been favored during the year past with seasons of special religious interest, resulting in the hopeful conversion of quite a number of precious immortal souls. In one instance, a church almost ready to disband was graciously visited by the Divine Spirit: its membership revived, and quite a number of hopeful conversions took place; thirty-seven united with the church. In another instance, the church was so feeble that members of another denomination made an effort to purchase their house of worship. Just at this time, God, in answer to the prayers of his people, turned the captivity of Zion and awakened to repentance many who had long been dead in trespasses and in sin. Eighteen were added to this church by profession, almost doubling its membership and very greatly increasing its real strength. The whole number added to our churches during the year is three hundred; ninety-seven by letter, and two hundred and three by profession. Sabbath schools are in a flourishing condition and congregations steadily increasing.

Wilton.—Mr. Henry Langpaap of Muscatine was ordained to the Gospel ministry at Wilton, on Wednesday evening last, by a council called by the German Congregational church of Muscatine, of which he is a member. Introductory Exercises by Rev M. K. Cross of Tipton. Sermon by Rev. George F. Magoun of this city. Ordaining Prayer by Rev. J. A Reed of this city. Charge (in German) by Rev C. F. Veitz of Muscatine. Right Hand of Fellowship by Rev. A B Robbins of Muscatine. Benediction by Rev. Mr. Langpaap.—*Davenport Daily Gazette.*

PRESBYTERIAN.

Scotland.—The Scottish General Assemblies commenced their sittings on Thursday, with the usual ceremonies. Lord Mansfield is the Lord High Commissioner to the Established Churches. Dr. John Cook of St. Andrews has been elected Moderator. The office of Principal Clerk to the Assembly, vacant by the death of the late Dr Lee, has been conferred on Dr. Simpson.—The General Assembly of the Free Church of Scotland met in their new hall. Dr. Beith, Moderator of the last General Assembly, preached from Matt vi. 10. After divine service the Assembly was constituted with prayer. The roll of members having been read, the retiring Moderator proposed Principal Cunningham as his successor in the chair. Dr Cunningham was elected with acclamation. He was introduced into the house by Dr. Clason and Lord Panmure, and took the chair amid enthusiastic applause. In returning thanks for his election, he referred to the remarkable goodness of God, as manifested in the position in which the Church stands. He dwelt upon various features of Providence as displayed at the present time. Of the American revival, he said he believed it to be the greatest event of a religious nature since the Reformation. It is stated that the aggregate amount of the Sustentation Fund not only exhibits no falling off, but shows a considerable increase for the year just ended.

Saturday morning's sitting was occupied with the discussion of appeal cases from various synods. In the evening Dr Begg gave in the Report of the Committee on Houses for the Working Classes.

He rejoiced that the social state of the population had so large a place in the proceedings of this Assembly assigned to it. He believed that the position of the American churches toward the monster evil of slavery arose very much from the practice of divorcing the care of the temporal from that of the spiritual interests of men. The state of the habitations of the lower classes had both a moral and a physical bearing. He showed that in certain districts of Edinburgh the annual deaths are twelve to the thousand; while in other districts of the old town, the deaths are twenty-six, and even thirty-three, to the thousand. He described in a most powerful manner the hideous and indecent condition of great numbers of the habitations of the working-classes in our large towns. He believed that mere benevolence could not remedy this state of matters. Habits of saving among the working-classes themselves alone could provide an adequate remedy. He then passed to the condition of the dwellings of the rural population. In regard to these, he believed that some improvement had taken place in agricultural districts within the last few years. The subject of *bothies* had been specially remitted to the Committee of which he is Convener. From the returns received to queries issued by the Committee, he furnished the Assembly with numerous statistics of this pernicious system. He referred to the statements so freely made, in connection with the Registrar's Returns, as to the prevalence of illegitimacy in Scotland. He contrasted two counties, Ross and Bute, where the Free Church is paramount, with Banff and Aberdeen counties. In the two former the proportion of illegitimacy is three and five per cent. per annum; in the two latter it is fourteen and sixteen per cent. respectively. He traced the effects of immorality on pauperism. He urged the revival of the family system, a result for which adequate habitations are indispensable, since morality depends on the family relation. The land tenure in this country opposed great obstacles to the erection of cottages to meet this great national evil. He mentioned various suggestions for abating such evils, *as feeing markets*. He concluded his report amid much cheering, and after a short discussion it was adopted.

Professor Miller brought up the Report on temperance. In his observations, he addressed himself as an individual, and not as a convener of a committee, to the ministers and elders in the Assembly, calling on them to join him as an abstainer for one single twelvemonth. He would peril his cause on the result of that experiment.

Free Church Mission in India.—We understand that a liberal hearted friend has offered to bear the expenses of a deputation to visit the stations in India, and that the proposal only waits the sanction of the Assembly.

Dr. Murray Mitchell intends returning to India this autumn, and Rev. Mr. Fyfe of Chinsurah at an earlier date.—*Guardian.*

United Synod at Lynchburg.—The Synod agreed to establish "The Theological Seminary of the Presbyterian Church" near the University of Virginia. In commenting on this proposal, one speaker, Mr. J. R. Tucker of Virginia, stated a very curious fact, that the establishment of a Theological Seminary near the University of Virginia *was carrying out the original idea of Mr Jefferson* and the Board of Visitors, of which he was one, had been greatly pleased to hear from the Committee of the Synod of Virginia, that such a project was on foot. Mr. Tucker had seen in Mr. Jefferson's own hand writing, in the pains taking style of the olden time, a sketch of his plan. The University of Virginia was the crowning glory of that great man's life, and he felt it his duty to vindicate his memory, as he had it in his power to do, from any intention to exclude religious influences from the institution. He had invited all denominations to establish their theological schools around the University, so that all might have the literary advantages of the institution without making it subservient to one denomination, but free to all.

Cincinnati.—Rev. George M. Maxwell was installed pastor of the Eighth Presbyterian church in this city, by the Committee of the Presbytery of Cincinnati, last Sabbath evening. The sermon by Rev. D. H. Allen, D D. The charge to the pastor by Rev. C. E Babb, and that to the people by Rev C. B Boynton, at the request of the Committee, as Rev. M. Boal was unable to be present. Mr Boynton presented, in a most pleasing and impressing manner, the duties of a church to its minister. He treated of little things as well as the greater ones. His views were so just, his style so terse and sparkling, his illustrations so apt, and his spirit so admirable, that all who heard him felt that it was a model charge.—*Central Herald.*

New Jersey.—Mr. Charles R. Bliss, of the last class at Andover, was ordained pastor of the Presbyterian church in Beverly, N. J., April 28th. Rev. George Duffield, Jr., of Philadelphia, preached the sermon, and Rev. Dr Brainerd gave the charge to the pastor. *The American Presbyterian* says that the examination of the candidate was eminently satisfactory.

BAPTIST.

New Jersey Anniversaries.—The annual meeting of the East New Jersey Baptist Association was held last week on Tuesday and Wednesday, at Morristown. Forty-six churches, skirting the northern and easterly part of the state, are associated in this body. The annual letters from these churches breathed a cheerful, hopeful, and thankful spirit. In many of these letters precious revivals were reported, and an unusual degree of enlargement and prosperity was apparent. Number of baptisms the last year, 385; present number of members in the Association, about 7,000; increase over last year, about 700. The whole number of Baptists in the state is 18,000. The denomination is perfectly harmonious, and moving on with vigor and success. Sermons were preached at the session of the above Association by Rev. Messrs. Rollinson, Levy, and Howlett. The officers are Rev. G. S. Webb, D.D., of New Brunswick, Moderator, and Rev. Messrs. Middleditch and Morril, Clerks. The next meeting of the Association is to be held at Jersey City.

QUINTUS.

A writer in *The Examiner* states that the American and Foreign Bible Society last year incurred an expense of *sixteen thousand dollars* in collecting and appropriating *eighteen thousand dollars* for the benevolent work of the organization.

A Missionary again at Delhi.—The Rev. James Smith, (Baptist missionary,) in a letter to *The Freeman*, describes his settlement at Delhi, and his journey thither through the scenes of the mutiny. He states that he at once commenced preaching in the city, and is never at a loss for a congregation of attentive listeners. At Cawnpore, where he formerly resided for five years, he speaks as very greatly changed in its aspects. The respectable inhabitants there assured him that many natives were mutilated by the Nana for trying to carry provisions to the famishing Christians. "A friend of ours," says Mr. Smith, "saw one on his way up from Allahabad with ear, nose, and hand cut off. The man himself says that he was one out of hundreds thus treated at Cawnpore, because they were suspected of favoring the British."

The Seventh-Day Baptists.—The annual convocation was held at Plainfield, N. J. One of the most interesting features of their meeting was the presence of Rev. Solomon Carpenter and wife, just returned from a twelve years' missionary service in China, with a Chinese convert as an evidence of their labors. Mr. Carpenter and wife were formerly teachers in Westerly, R. I., at which place they are now staying. They hope to return to China early next year.

Perverted.—We see it stated that Rev. George D. Henderson, a young Baptist minister in Kansas, has become an Episcopalian. What is there in California and Kansas influences which so upsets the faith of some of our Newton graduates?—*Am. Baptist.*

METHODIST.

Southern Missions.—The Missionary Society of the M. E. Church, South, have appropriated $191,590 for missionary services during the year commencing the 1st of May. This sum provides for opening a mission station in Japan, should it be deemed expedient, and another in Central or South America. The Board recommended that the Rev. W. Cunningham be appointed superintendent of the China mission. This mission is to be enlarged.

The Appointments in Advance.—An English letter writer to one of our exchanges says: "At the near approach of the British Methodist Conference, it becomes very generally known to what circuits the more acceptable of the ministers, who are changing at the conference, are likely, nay, almost certain to be appointed to. The circuits invite and the preachers accept months before the Methodistic year terminates. If only *all* were suited, the conference would have easy work indeed in completing the stations; but, alas! there are some circuits which call in vain for preachers to go to them, and there are some preachers who never get an invitation; and the great difficulty is to dispose of the uninvited preachers and the unattractive circuits."

Texas.—*The Western Christian Advocate* says that all the preachers of the Methodist Episcopal Church, North, except two, have been driven out of Texas by the slaveholders. After what was chronicled some time since, hardly anything less could have been expected. Texas is not yet free, for free speech even.

EPISCOPAL.

England.—The new Bishop of Bangor is not Mr. Bonnor, but the Ven. James Colquhoun Campbell, M.A., Archdeacon of Llandaff, of Trinity College, Cambridge, and since 1844 rector of the laborious and important parish of Merthyr Tydvil. He is universally spoken of as an indefatigable and highly successful parish priest. *The Record* adds that he is fully master of the Welsh language, and is a zealous member of the Church Missionary, Bible, Jews', and Pastoral Aid Societies.

There is talk once more of erecting a new see in the North of England, to embrace the whole county of Northumberland.

One of the London papers says: "Here in England we used to have an Established Church, and we have it still in name; but every year's legislation is tending to Americanize the English religion."

Ohio.—The Bishop consecrated Christ church, Oberlin, on Wednesday, May 11th. The parish had been previously relieved of its embarrassment, and satisfactory assurances given that the building, when consecrated, should not be alienated on account of any remaining liabilities. Thus secured, the Bishop consented to consecrate the church. A large congregation filled the edifice, and rose as the procession entered, evidently impressed with the solemn service, entirely new to most of them, as the Bishop and clergy read, responsively, the appointed psalm. The sermon was preached, from the last clause of Rev. ii. 10, by Rev. L Burton of St. John's, Cleveland. Immediately after the sermon the Bishop confirmed twelve persons, and addressed, at some length, the candidates.—*Western Episcopalian.*

In consequence of the feeble health of Bishop McIlvaine of Ohio, the late Convention of the Protestant Episcopal Church in that diocese, held at Cincinnati, decided to elect an Assistant-Bishop, and on Friday last chose, almost unanimously, Rev. G. T. Bedell, D.D., rector of the Church of the Ascension in this city. The salary of the Assistant-Bishop was fixed at $2,000. Dr. Bedell is the son of Rev Gregory T. Bedell, formerly of St. Andrew's church, Philadelphia. He belongs to the Low-Church party, but has always commanded the respect of those with whom he felt called upon to differ.—*Cour. and Enq.*

MINISTERIAL AND CHURCH REGISTER.

Changes.

BACON—Rev. Dr. Bacon of Warrenton has accepted the presidency of a college or seminary at Tuscaloosa, Alabama.

BATES—Rev. L E. Bates has resigned the pastoral care of the Congregational church in West Camden, and accepted a call from the First Presbyterian church of Redfield, Oswego Co, N. Y.

BENNETT—Rev. Ira Bennett has accepted the unanimous call of the Baptist church at West Henrietta, N. Y.

BENNETT—Rev. M. L Bennett has accepted the pastorate of the Fayette Baptist church, N. Y., in connection with the West Bainbridge church.

BRACKETT—Rev. J. C. Brackett, student of Newton Institution, has accepted a call to the Central Baptist church, Poughkeepsie.

BRUSH—Mr. Jesse Brush, of the last class in Union Theological Seminary, has accepted a unanimous call to the pastorate of the Presbyterian church in Susquehannah, Pa.

CHAPMAN—Rev. Dr. Chapman of Asheville, N. C., has declined the call to the pastoral care of the First Presbyterian church of the city of Knoxville.

CHENEY—Rev. D. B. Cheney of Philadelphia has accepted the call of the Baptist church at San Francisco to become their pastor, and intends to leave for his new field of labor early in June.

CHENEY—Rev. R. Cheney, late at Norristown, Pa., has accepted a unanimous call from the Baptist church at Perry, Wyoming county, N. Y.

CHRISTOPHER—Rev. Wm. B. Christopher, late of Lacon, Ill, has received a call to the Second Presbyterian church of Galena.

CLARK—Rev George W. Clark has resigned the Baptist church at New-Market, and accepted the church at Elizabeth, N. J.

COLVER—We regret to learn that Rev. C. K Colver has closed his labors with the High-street church, Charlestown.

DYE—Rev. D. Dye has resigned Three Mile Bay, N. Y., and accepted the Baptist church of Walworth, Wis.

EATWISTLE—Rev William Entwistle, late of Urbana, has received a unanimous call from the Baptist church at Howard, N. Y.

FLETCHER—Rev. P. Fletcher of Middleburg, Va., we understand, has received a call to the charge of the Duval-street church in the city of Richmond—recently under the pastoral care of Rev. Mr. McMahon.

FOCHT—Rev. J. R. Focht, late of Dillsburg, has accepted a call from the Clearfield charge, Pa.

FRINK—Rev. H. Frink, Bapt., has removed from Utica, Ohio, to Loudonville, Ohio.

GROENMILLER—Rev. J G Groenmiller has accepted a call from churches in Snyder co., Pa.

GILLETTE—Rev. A. D. Gillette, D.D., is to sail for Europe on Saturday, to be absent until October—his congregation having generously provided the means.

GRAVES—Rev. F. W. Graves has been engaged to preach in one of the Presbyterian churches in Chicago, and has removed thither with his family.

HALL—Rev. O. B. Hall, recently of East Hartland, Ct., has accepted the call of the Poquonnock Congregational church, Windsor, Ct.

HOLCOMBE—Professor Holcombe, of the University of Virginia, has left that place for a summer's tour through Europe, accompanied by several young men of the University.

HOLLAND—Rev. F. W. Holland has removed from Cambridge to Dorchester, and takes charge of a new society just commencing in the flourishing village of Neponset.

HOUSTON—Rev. H. Houston has removed from Orland to Stockton, Me., (Sandy Point P.-O.)

IDE—Rev. A W. Ide, son of Dr. Ide of Medway, has accepted the call of the Congregational church at Stafford Springs, Ct.

KAESMAN—Rev. Mr. Kaesman, pastor of several Lutheran churches in Canada, is at Sebastopol, Canada West.

KUHLMAN—Rev. S. F. Kuhlman is at Willmore, Cambria co., Pa.

LANNEAU—The Directors of Oakland College have elected Rev. B. E Lanneau of Charleston to the professorship vacated by Prof Doremus.

LANNEAU—The Presbyterian church of Salem, Va., has given a unanimous call to Rev. J. F. Lanneau of Marietta, Ga.

LANSING—Rev. L. L. Lansing, late pastor of the Baptist church at Morrison, Ill., has entered upon his labors at Kaneville.

LYND—Rev. S W. Lynd has accepted a call to the pastorate of the North Baptist church, Chicago.

MCLEAN—Rev. O. O. McLean of Huntington, Pa., has accepted a call to the pastorate of the (O.-S.) North Presbyterian church of Iowa City.

ONCKEN—Rev. J. G. Oncken appeals to the American Bible Union for the means to circulate 100,000 copies of the New Testament among the armies of Europe.

OSBORN—Rev. Corra Gaborn has accepted a call to the pastorate of the First Baptist church at West Troy, N. Y.

REED—Rev. W. M. Reed of the German Reformed Church, was received by the Presbytery of Maumee at its late meeting.

SMITH—Rev. William A. Smith, a recent graduate of Union Theological Seminary, is preaching to the Congregational church at Coleraine, with a prospect that he will be induced to remain as pastor.

THURSTON—Rev. James Thurston has resigned the care of the Unitarian society in Lunenburg, Mass.

TOWNSEND—Rev. E. G. Townsend, Elbridge, N. Y. returns to his former residence in Syracuse.

TUSTIN—Rev. J. P. Tustin, late editor of *The Southern Baptist*, (now in Europe,) was recently confirmed an Episcopalian, by Bishop Potter of Pennsylvania.

UNDERWOOD—Rev. E. Underwood has removed from Dorset, De Kalb Co., Ill., and become pastor of the Baptist church in Lee, Fulton co. His post-office address is now at Prairie City, McDonough co., Ill.

WAYLAND—Rev. Francis Wayland has been chosen President of the American Peace Society, in the place of Wm. Jay, deceased.

WHITCOMB—Rev. William C. Whitcomb has accepted a unanimous invitation to the Congregational church in Lynnfield Center.

WINSTON—Rev. M. Winston, who has been supplying Sansom-street Baptist church, Philadelphia, has accepted the pastoral care of the church.

WRIGHT—Rev. W. S Wright, late of West Avon, has removed to Chester, Ct.

Literary Record.

BOOKS RECEIVED.

Bartlett—"Dictionary of Americanisms. A Glossary of Words and Phrases usually regarded as Peculiar to the United States." By John Russell Bartlett. Second edition, greatly improved and enlarged. 8vo, pp. 524. Published by Little, Brown & Co., Boston; and Truebner & Co., London.

Pastor Beecher—"New Star Papers; or, Views and Experiences of Religious Subjects." By Henry Ward Beecher. 12mo, pp. 403. Published by Derby & Jackson, 119 Nassau street. The volume closes with Mr. Beecher's speech before the Tract Society in Dr Cheever's church, May 12, 1859.

Farmer Beecher—"Plain and Pleasant Talk about Fruits, Flowers, and Farming." By Henry Ward Beecher. 12mo, pp. 420. Same publishers. Mr. B. says in his preface:

"No one of our readers will be half so curious to know what this book contains as the author himself. For it is more that twelve years since these pieces were begun, and it is more than ten years since we have looked at them. The publishers have taken the trouble to dig them out from what we supposed to be their lasting burial-place, in the columns of *The Western Farmer and Gardener*, and they have gone through the press without our own revision."

Todd—"The Angel of the Iceberg; and other Stories illustrating Great Moral Truths. Designed chiefly for the Young." By Rev. John Todd, D D, of Pittsfield. 12mo, pp. 374. Published by Bridgman & Childs, Northampton; Sheldon & Co., New York; and E. H. Butler & Co, Philadelphia; and sold here by Blakeman & Mason.

S.-S. Union—"The Bridge over the Brook." 18mo, pp. 24. Illustrated. Published by the Am. S.-S. Union, Philadelphia, and sold here by G. S. Scofield, 375 Broadway.

Cyclopedia—"The New American Cyclopedia; a Popular Dictionary of General Knowledge." Edited by George Ripley and Charles A. Dana. Royal 8vo, pp. 772. Volume VI., "Cough—Education." Published by D. Appleton & Co., 346 and 348 Broadway, New York, and 16 Little Britain, London.

Medical—"The Household Physician; for the Use of Families, Planters, Seamen, and Travelers; being a Brief Description in Familiar Language of all the Diseases of Men, Women, and Children, with the newest and most approved methods of curing them." By Ira Warren, M.D., Fellow of the Mass. Med. Soc. Royal 8vo, pp. 728, with a Portrait, illustrated by 270 Engravings. Published by Higgins, Bradley & Dayton, Boston; and Winkley & Co, 267 Broadway, New York.

German Hymns—"Sacred Lyrics from the German

THE INDEPENDENT.

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The Independent.

NEW YORK, JUNE 16, 1859.

OFFICE REMOVED.

Our friends are requested to take notice that the office of *The Independent* is no longer to be found at No. 22 Beekman street; but at

NO. 5 BEEKMAN STREET.

It is nearer the Park, and over the Park Bank. It is in the same building with *The New York Evangelist*, *The Temperance Union*, and *The Eclectic Magazine*.

STUDY THE PRINCIPLES AND FACTS.

One of the most important questions which will come before the General Associations of New England at their approaching sessions, is that arising out of the attitude of the New-School General Assembly toward the American Home Missionary Society. The Assembly has designated several of the ablest ministers of the Presbyterian Church to appear before these New England bodies, to explain and justify that action. This is a commendable recognition of the comity existing between the two denominations, and will tend either to restore their co-operation to its original basis, or to secure peace and good-will in the event of separation. These brethren, gifted, eloquent, conscientious, will appear before the New England bodies thoroughly prepared with their presentation of the case as a *grievance*. It seems important, therefore, that the delegates to these bodies should take pains in advance, to study the principles and facts involved in this new issue, that they may not be misled by plausible and earnest representations from one side, but may act intelligently and soberly in view of the whole question.

We print in another column a statement of those facts and principles, as set forth by the Secretaries of the Home Missionary Society in the organ of that institution. The "Principles of Co-operation" as stated in that document, will bear the closest scrutiny. We have only to read them over intelligently, to be satisfied that they are just and wise. The fundamental idea of co-operation between Presbyterians and Congregationalists in the Home Missionary Society, is that all Auxiliaries shall perform their missionary work through the Parent Society, and on its principles. These auxiliaries are of two kinds; Voluntary Societies, either like that of Massachusetts, covering the area of a state, and co-operating with the parent Society; or like that of Philadelphia, embracing several states, or minor associations—some of smaller districts; and Presbyterian Associations for smaller districts; and Presbyterian Associations for smaller districts; and Presbyterian Associations for

THE LATEST NEWS.

Foreign.

By the Europa.—The steam-ship Europa, from Liverpool June 4th, arrived at Halifax on Tuesday.

The War.—The war news is important and interesting. Two sanguinary encounters had taken place at Palestro, near the head-quarters of the French. A force of 25,000 Austrians twice endeavored to retake Palestro, but were successfully repulsed and compelled to retreat.

The Sardinians were at one time outflanked on the right, when the Zouaves came to the rescue. The King of Sardinia commanded his troops in person and exhibited great gallantry. The Sardinian reports say that they took a thousand prisoners. The Austrian version had not been received.

Several other encounters had taken place, in which the Allies were generally victorious. The latest accounts from Turin state that the Austrians in full retreat were recrossing the Ticino. Garibaldi, it was said, had gained another victory, and the revolutionary movement was spreading in Lombardy and the Valtelline. Thirty-five Austrian vessels had been captured in the Adriatic.

Great Britain.—It was stated that the prospectus of a company would be issued in a few days for laying two telegraph cables from Cornwall, England, to Canada direct, and that the proposed capital of the company was half a million sterling.

It was vaguely rumored that the Duke of Cambridge was likely to retire from the command-in-chief of the army, on account of some disclosures or reflections in an investigating committee report on the sale of army commissions.

The Princess Frederick William of Prussia had quitted England for Berlin.

Sir John Lawrence had been formally presented with the freedom of the city of London in a gold box, and a proposition was pending to pay Lord Elgin the same compliment.

A great explosion of saltpeter occurred on board the troop-ship Eastern Monarch, from Kurrachel, while at anchor at Spithead. She had 500 soldiers and their wives on board returning from India. The ship was speedily enveloped in flames, but prompt action saved all but seven persons, including five children, who were killed by the explosion.

A circular signed by Lords Palmerston and Russell, Mr. Milner Gibson, and others, had been issued, calling a meeting of the liberal members of Parliament for the 6th.

The London Herald mentions a rumor that Mr. Bright and the Radicals have been gained by the Government by the offer of three seats in the Cabinet.

Domestic.

President Nott.—Dr. Nott, (says *The Schenectady Star,*) we understand, is still confined to his bed, and was rather worse yesterday. One side has been troubled with paralysis.

Bishop Potter.—Among the passengers by the Fulton from Havre and Southampton were the Right Rev. Alonzo Potter, D D., Bishop of Pennsylvania, and family.

Ferreting Out.—A telegraphic dispatch from Washington says that the grand jury of the district have found a true bill against Mr. Seaman, formerly superintendent of public printing, for malfeasance in office.

From Mexico.—Miramon is reported to have suppressed a *pronunciamiento* by the priests in favor of Zuloaga, at the capital on the 23d ult. The church tried Miramon, but the padres were arrested and sent to Vera Cruz. The liberals were encouraged.

St. Louis, June 14, 1859.—Mr. Swinburne arrived here to day from Leavenworth with $600 worth of gold from Pike's Peak. He says a much larger amount might have been got, but the miners were asking twenty dollars an ounce, which price purchasers thought too high.

Vermont Gold.—The Plymouth correspondent of *The Times* states that Mr. Hankerson has got, in all, about $600 worth of gold thus far from his diggings. On Thursday last with three hands, he took out $62 50. Others fail of success, and are likely to go away disappointed.—*Chron.*

Snow-Storm.—*The Niagara Falls Gazette* says that snow few in great flakes at the Falls on Friday last; "reminding one of the winter season."

City Inspector.—The long struggle between the Mayor and Aldermen was terminated last evening, and the Aldermen unanimously ratified the nomination of Mr. Daniel E. Delevan for the office of City Inspector. Mr. Delevan is a Democrat, and is at the present time Collector of Assessments.

NOTICES.

Rev. J. H. Dill requests his correspondents to address him in Chicago, Illinois.
Chicago, May 30, 1859. 549-550*

The Annual Meeting of the Delaware Congregational Association will convene at the Meeting-house of the First Congregational church at Walton, on Tuesday, the 28th of June, at 10 A.M. Opening sermon by Rev. S. P. Marvin of Franklin, Alternate, Rev. H. Losch of Otego.
550-551* JAMES PIERCE ROOT, Register.

Rev. E. G. Holland will deliver a sermon on Sunday morning, at 10.30, on the Life and Services to Mankind of Alexander von Humboldt, in Clinton Hall, (2d floor,) Astor place.

Lee-avenue Sabbath-school Jubilee, Pic-Nic, Strawberry and Floral Festival in Mr. Brevoort's Grove, cor. of Taylor street and Frankfort avenue, Brooklyn, Thursday, June 23, 1859. Crowning of Flower Queen at 12½ o'clock; Anniversary Exercises at 3. Distinguished speakers will speak. If the weather is unfavorable next fair day.
550*

Italy and the War—By invitation of the Young Men's Association of the Broadway Tabernacle,
REV. JOSEPH P. THOMPSON, D.D.,
will deliver a lecture on ITALY, its social and political condition, and its history and prospects with respect to civil and religious freedom, on Friday evening next June 17th, at 8 o'clock, at the Broadway Tabernacle, corner of Broadway and 34th street.
The lecture will be illustrated by a large map, prepared expressly for such purpose, showing the seat of war, etc.
Admission Free. The public are invited to attend. 550*

MARRIED.

BEDIENT—SETHROP—At Otego, N. Y., June 7th, by Rev. Henry Losch, M.D., Miss Justina A. Sethrop to Mr. James W. Bedient of Butternuts.

LIPE—INGERSOLL.—In this city, on Tuesday, June 7th, at the residence of the bride's father, by Rev. James C. Egbert, Walter Lipe to Hetties, eldest daughter of Henry H. Ingersoll, Esq.

MELVAIN—BOUKELL.—At Jersey City, on Wednesday, the 8th inst., by Rev P. O. Van Cleefe, Robert C. Melvain to Marietta L., daughter of J. A. Boukell, Esq.

HOPKINS—WATSON.—In Pittsfield, Mass., on the 24 inst., in the First Congregational church, by Rev. John Todd, D.D., Charles A. Hopkins of Buffalo to Elizabeth J. Brace, daughter of the late Major Benjamin Watson, U. S. Army.

DIED.

ROCKWELL.—In Winsted, Ct., June 5, 1859, Mrs. Mary A. Rockwell, wife of John T. Rockwell, in the 32d year of her age.

FINANCIAL.

THE
GUARDIAN
LIFE INSURANCE COMPANY
OF NEW YORK.

☞ THE BOOKS FOR SUBSCRIPTION TO THE CAPITAL Stock ($125,000) of the above Company are now open at the CONTINENTAL BANK.
Shares, $100 each.

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The very best references given and required. The advertiser is a young man. 546-551*

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In making loans we always require the conveyance taken to secure the money and interest, to be the first incumbrance upon the property.

The property to be valued on a personal inspection, at the lowest rate at which such property will sell in the place where located, and if farm-lands, the buildings not to be taken in the estimate.

The amount loaned not to exceed one-half of the value of the property so estimated.

The conveyance, whether Trust Deed or Mortgage, will be so drawn as to provide for a sale of the property for the whole debt owing, in case default be made in the payment of the interest, which will secure the prompt payment of the same.

Policies of Insurance will also be taken upon the buildings at the expense of the borrower.

Interest payable annually, and in some cases semi-annually, upon the whole sum, and a covenant on the part of the borrower embodied in the conveyance, that, in case of a sale or foreclosure, the expense of the same to be paid from the property, so that the lender in all cases shall obtain the full amount of the stipulated interest.

Ten per cent. interest, invariably, will be guaranteed, and, in some cases, a higher rate can be realized without violation of the interest laws.

The parties borrowing paying the expenses of valuation of the property conveyed and commissions.

Having had many years' experience in the Western States in taking securities for the payment of money, we believe mistakes impossible; therefore we give a personal guarantee against all mistakes in taking the security.

To parties desiring a more detailed statement of the advantages of investing money through our agency, or any information in regard to the interest or collection laws of the Western States, we will at all times furnish the same on request, and will give satisfactory references to parties in the Atlantic cities for what we state.
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Other references to persons living in various cities at the East can be furnished if desired. 511-562

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Cooper Institute.
CHINA, GLASS, AND STONE-WARE.

W. Hadley
has recently opened an entirely new stock of goods of the most modern styles, and at prices less than any other establishment.

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New York, April 18, 1859.

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Joseph Muir,
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Has always on hand a fashionable assortment of
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Holloway's Ointment.—The fable that Scrofula or King's-evil could be cured by a monarch's touch, has long been exploded. But the great truth that not only scrofula and saltrheum, but all maladies developed in the skin and flesh, can be removed by this preparation, is beyond cavil. Sold at the manufactory, No. 80 Maiden Lane, New York, and by all druggists, at 25c., 63c., and $1 per pot. 550

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Burnett's Cocoaine.

Messrs. Joseph Burnett & Co., Boston, are the well-known manufacturers of this celebrated article for the hair, which is now fully established in its popularity and recommended by physicians and chemists through the United States. Mr. Burnett's abilities as a chemist have enabled him to produce a compound, combining the properties of the Cocoa-Nut Oil with a peculiar vegetable tonic sufficiently to preserve and promote the healthy growth of the hair, at the same time that it is unequaled as an article for the toilet.—*Taunton Gazette.* 322-573

A DISTRESSING COUGH CURED.—DEAR SIR—A few weeks since I had a distressing Cough; my throat was very sore and inflamed, and I procured a bottle of Perry Davis' Pain Killer of you, and it has *entirely* cured me. I have also seen it used in cases of toothache and ague in the face, with the most beneficial effects. I believe it to be an indispensable medicine, and shall recommend it to my acquaintance.
C. W. BANKS, LA PORT, Ind.

This may certify, that my wife was for some time very much afflicted with a violent cough, which reduced her so much that she was unable to enjoy a moment's rest, day or night, and by the use of one bottle of Perry Davis' Pain Killer, she was entirely relieved, and now enjoys good health. I consider it one of the best family medicines in use.
F. K. BELANCER, PERRYSBURG, O.

Sold by druggists and all dealers in family medicines.
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TRY IT!
TRY IT! TRY IT!
TRY IT! TRY IT! TRY IT!
TRY IT! TRY IT! TRY IT! TRY IT!

JEROME'S HAIR COLOR RESTORER will cause Gray Hair to assume its original Color.

Jerome's Hair Color Restorer will cause the Hair to grow where it has fallen off.

Jerome's Hair Color Restorer will cure all diseases of the Hair—such as Scald Head, etc.

Jerome's Hair Color Restorer is a beautiful Hair Dressing.

Jerome's Hair Color Restorer is as harmless as water, and may be used as freely.

Jerome's Hair Color Restorer is liked by all who use it.

Jerome's Hair Color Restorer IS NOT A DYE.

Hundreds of leading citizens in different parts of the union have to attest to its wonderful virtues, and every one who uses it joins in praise of it.

Price 50 cents for large Bottles.

Address all orders to JOSEPH W. HAYES, Brooklyn.

Sold in New York by—Barnes & Park, 13 and 15 Park Row; Wells & Co., 115 Franklin st.; Guion, 127 Bowery; Hegeman, Clark & Co., and Rushton, Broadway, Brooklyn—by Hayes, 173 Fulton st. In Philadelphia—by Dr. H. Swayne & Son, 8 North Seventh st. Boston—by Geo C. Goodwin & Co., 11 and 13 Marshall st., and J. Russell Spalding, 27 Tremont Row. And by Druggists and Dealers in nearly every town and city in the union. 547-559

R. R. R.
The Truth from Head-Quarters.

Dr Bartlett, an eminent medical author, says "the general confidence which has heretofore existed in the science and art of Medicine, has within the last few years been violently shaken and disturbed and is now greatly lessened and impaired. The hold which medicine has so long had upon the public mind is loosened, and there is a *wide spread of skepticism* as to its power of curing diseases. Whence this wide-spread skepticism? *It is the illegitimate fruit of incessant failures.* As unvarying success has given currency, prestige, and value to *Radway's Remedies*, so have a long series of blunders destroyed the reputation of the so-called Science. We see men that by all the rules of the "Science" ought to recover, die under regular treatment, and we see others who, according to medical dicta, ought to die, recover under the operation of Radway's *Ready Relief, Regulators, and Resolvent.* If people die of fevers, pneumonia, diarrhea, cholera, dysentery, bronchitis, erysipelas, liver disease, etc., etc., under the doctor's hands, and the above-named medicines never fail to cure parallel cases, the public would indeed be unwise to hesitate "which of the two to choose."

Radway's Remedies are sold by all Druggists and Store-keepers everywhere. RADWAY & CO.,
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NATIONAL SCHOOL SERIES
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STANDARD SCHOOL-BOOKS,
PUBLISHED BY
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51 & 53 JOHN STREET,
NEW YORK.

*School Teachers—Committees—Trustees—Commissioners and Friends of Education, are invited to examine the following

Family Reading.

STREET-HISTORIES.

The Little Burglar.

Some of your little readers may be interested in hearing more of the stories of the *waifs* that are thrown up in our office; and perhaps, as they think what God has given to them—how many friends, what a nice home, what comfortable beds, what books and pictures, what good food, and what chances at school—they will begin to be grateful and pitiful, as they hear about boys who sleep on boxes and are half starved, and have no house or home at all, and no mother or father—little boys and girls who live by stealing, and grow up not even knowing how to read, and ignorant of Jesus Christ as any heathen.

We should be very glad if these facts we tell as simply as possible—which come right out of what we see about us in New York—might make some child in happy circumstances somewhere in our land, feel more and do more in the future for the poor.—Lately one of the visitors of our Children's Aid Society was going round in the wards of the Tombs prison, when he discovered four different lads in various cells—generally between 13 and 16 years of age. They had all been imprisoned for thieving and breaking into houses, and were to be sent to different prisons or institutions. In talking separately with them they told their histories, and they all agreed that last winter they could not get work, and wandered about the streets, seeking for anything, even for a piece of bread. They used to sleep wherever they could find a chance for resting their heads;—at length they determined to go up to our office and put down their names to go to the country. There are scores of such lads who come to us, and we did not observe anything peculiar about them, but registered their names, and, as no party was leaving soon, we put them off for a week or two. After this they became desperate, and resolved to "*go in*," as they called it, rather than suffer from hunger—in other words, to steal and rob. They followed this for some months, eluding the officers, and capturing from stalls and stores whatever they could. One of them had false keys made, and used to enter tenement-houses and steal from the people and sell the things to the junk-shops.

At length, as is usually the case, they were caught, and all put, where we found them, in the Tombs prison.

For one of these lads the Grand Jury became so much interested that they caused inquiries to be made about his life previous to last winter, and discovered that everywhere he had borne a remarkably honest character. So they conferred with the Judge, and it was at last arranged that he should have another trial for an honest life in better circumstances far away. They felt that he had been hard driven by hunger and tempted by bad circumstances, and they wanted to have him *try again*.

Was it not right, children?

Do you not feel that if you were half-starved, and without any home, and with no one to advise you or help you, you might easily be tempted to do as badly as these boys did? And should you not feel that it was a Christian duty for a Society like ours to help to give you another chance in the world?

If some day in future years you will ask at our office about this little boy, we believe you will hear a good account of him, as an honest man.

The Slave-Child.

If you had come up last winter to see one of our parties of children start for the West, you would have noticed one of the sweetest, liveliest little boys you ever saw. He had dark hair, and it hung in long curls, his eye was black and spirited, and his nose and mouth very finely formed. His complexion was a light brown, such as you can see on hundreds of faces. The little fellow had a very good carriage, like the child of gentle people, and was frolicking about in the highest spirits. You would never have thought of his being anything but the son of some refined woman reduced to extreme need, and finally perhaps at death leaving her child among strangers.

You couldn't have suspected that the intelligent little white boy was a *chattel*—that is, a piece of property, which could be bought and sold and shipped just as your little pony or your pretty little dog can be—and you wouldn't have imagined that if his "owner" (think, children, of owning a son of God!) could have had him put up at auction in South Carolina, he might have got five hundred dollars for him! No one thought of it in our office, and very few knew anything about him, and the people who have adopted him probably will never have the smallest notion that he belongs to the cattle and chattels of this country.—Well, his story was this—what little we know of it. A few years ago a slave-woman, thinking that Jesus Christ had made her free, and that she was no man's property, ran away from some Southern master, taking her child and perhaps his child with her, and after such sufferings and such courage, as if you heard of them, children, in the Revolutionary War, would make you thank God for such mothers,—she landed in New York, and hid herself in one of the poorest houses in the negro-quarter of the city. But the pursuers were close after her, and she was aroused in the night to flee for her life. In her hurry and confusion—it is not known how—she left this beautiful boy behind her. Whether she lost him, or whether she left him expecting to send for him after she had reached a safe refuge, we cannot tell. At any rate, the boy was deserted by the poor fugitive slave-mother, and was taken care of by a kind old colored woman.

The mother never appeared again, and nothing more was ever heard of her. Perhaps, wearied and foot-sore and heart-sick, she died by the way-side, and no one but the great God of Justice and Compassion ever heard the last sigh she breathed for her lost child—the outcast orphan. The little boy was tenderly cared for by the poor old black woman, who took him for some years, but at length finding she could not well educate and support him, she consigned him to friends who placed him under our charge.

May the blessing of the Father of the orphan and the Friend of the slave go with him for evermore.

C. L. B.

HERE AND THERE.

When I was in India, I saw some very strange things. My duties and my researches led me away from cities and into a remote province where our race had seldom penetrated, and a stranger was a curiosity. Though I conformed as far as possible to the dress and customs of the people, I was still a stranger.

Sufficient to themselves, they knew little of any other people; shut in by mountains on every side, they knew or cared little for the world beyond them.

They suffered much in this province from wild beasts, with which their country was infested, multitudes of them roaming at will; and those of some species were seldom or never destroyed. Owing to a prejudice, or weakness, or superstition, all, and tigers especially, enjoyed complete license. There was not a day in which we did not hear of their ravages—not a week in which lives did not fall a sacrifice. Their victims were numbered by scores and hundreds, and many were maimed in these fearful encounters, who yet escaped with life.

Appeals had been made in vain for legislation on the subject. Evidently tigers were not to be meddled with.

Those who could, kept out of their way. Those who suffered, resigned themselves to their fate. People must take care of themselves; the government could not meddle with the tigers. From a safe distance I saw some of them, ferocious, bloodthirsty brutes, lying in wait at all hours, but more especially at night, seeking whom they might devour.

There were charitable people in that Indian province; they made a merit of their good works, and hoped to win the favor of their gods, by benefiting their fellow-men. Fountains were established by the wayside to refresh the weary traveler, caravanserais were erected and kept in order for all comers, and through the liberal bequests or donations of pious souls hospitals were maintained.

Among others was an institution on a large scale, an hospital for those who were maimed by tigers—and they were not few. The institution was large and maintained at vast expense, and in addition to all that individuals could do for its support, an appeal was made to the government. So numerous were the maimed and wounded, it was indeed a work of mercy to provide for them. Truly it was a noble charity, and nothing more forcibly reminded me of my own land. But, new to the ways of the country, I could not help asking the question, Why not abolish the tigers, instead of maintaining hospitals for the relief of the victims who escape death by their fangs?

I ventured to ask my friend Chum Sundra, and he opened his eyes with astonishment at my question. Destroy the tigers! they had always been under the protection of the state, they must be protected still. Precedent was all the argument he had to plead; custom, time-honored custom, was reason enough. Tigers were a national institution; the people rather clung to them, and preferred all the risks to giving up anything so time-honored. So the tigers roamed at large, and the institution flourished and was crowded with victims.

I came away with disgust from such a country, but returning to my own land almost a stranger, and looking at it with half foreign eyes, I found that the ways of my Indian province, absurd as they might seem, were not without a parallel.

Whose is wise, let him understand. Ernest.

FUNERAL HYMN.

From the German.

Come forth! come on, with solemn song!
The road is short, the rest is long.
The Lord brought here, he calls away;
Make no delay,
This home was for a passing day.

Here in an inn a stranger dwelt,
Here joy and grief by turns he felt;
Poor dwelling, now we close thy door!
The task is o'er,
The sojourner returns no more.

Now of a lasting home possessed,
He goes to seek a deeper rest.
Good night! the day was sultry here
In toil and fear;
Good night! the night is cool and clear.

Chime on, ye bells! again begin,
And ring the Sabbath morning in,
The laborer's week-day work is done,
The rest begun,
Which Christ hath for his people won.

Now open to us gates of peace!
Here let the pilgrim's journey cease;
Ye quiet slumberers, make room,
In your still home,
For the new stranger who has come!

How many graves around us lie!
How many homes are in the sky!
Yes, for each saint doth Christ prepare
A place with care.
Thy home is waiting, brother, there.

Jesus, thou reignest, Lord, alone;
Thou wilt return and claim thine own.
Come quickly, Lord! return again!
Amen! Amen!
Thine seal us ever, now and then!

—*Sacred Lyrics from the German.*

"SHE ALWAYS MADE HOME HAPPY."

So wrote a bereaved and sorrowing household over the grave of a mother. It was a touching tribute to one who had well deserved to bear that sacred name. The simple words suggest to us a beautiful picture of the life and character of a true woman in the sphere for which she is particularly designed and fitted by heaven. We know without seeking the history that she was a successful mother; children trained in such a home went forth into life both shielded and armed for the battle. Yet when we speak of this as a peculiarly happy home, we do not mean that it was a home where capricious whims were laws, or where every wish was gratified; we know that it was a home where obedience to the will of the parent was understood and recognized as a first principle, and yet where mutual love was an all-pervading influence which led to gentleness and forbearance and kind, thoughtful efforts for the comfort and happiness of each member of the dear circle. We know this, because it is only this combination that makes a truly happy home. The first of these principles is generally recognized in theory, if not in practice, but the influence and importance of the last is too often entirely overlooked. Parents love their children, but they do not allow their love to manifest itself in a kindly interest in what interests them, in forming little plans for their amusement, and in seeking as a prominent object their happiness. Very many parents need to be reminded that they have something more to do for their children than merely to provide for their physical wants, to educate, (we use the word in its limited sense,) and to govern them. To smile and talk pleasantly when one is sad, for the sake of the child, to play games, to tell stories, to gaze admiringly on cob houses or pictures on slates, to sympathize with little sorrows, and to double little joys,—all this seems never to suggest itself to many parents, who are yet anxiously seeking the best good of their children. And thus they lose one element from their home education which would serve to make all the others effective in producing the result they desire. Children crave sympathy, and their hearts are drawn out toward those who give them what they seek; children must have amusement, and those who try to make them happy will have a peculiar power over them. We are led to say these things, because we have of late been impressed with the thought, that a prominent reason why there are so many dissipated young men at the present day, is because there are so few happy homes. If a boy has pleasant smiles, agreeable occupations, and, more than all, sympathy and companionship at home, why need he go abroad? And if he find none of these there, is it strange that he seeks them where brilliantly-lighted rooms, jovial companions, and freedom from restraint invite him away from the dull evening at home? Said a young man who had just been sentenced to the state's prison, "Mother! you sent me here! You drove me into the street when I was a boy, to get rid of my noise and the trouble I made at home, and this is the result!" Parents! the course which your boys will take during the dangerous age between boyhood and manhood, depends very much upon yourselves. If you would save them from the perils of that period, be daily weaving that thread of love to home and to you, which, though delicate as gossamer, shall yet prove in the day of temptation a stronger bond than a chain of iron or a band of steel. Do you ask how you shall do this? Let us reply by giving a single illustration that will explain our meaning.

The little one by your side asks for a story. Now, if you take him on your knee, tell him in a loving way some little tale, and then send him to his play again, you shall find that in those few moments you have gained a new influence over your child,—the little heart will be nearer to yours after that than it was before. Illustrations of this kind might be multiplied indefinitely, but one must suffice. Just such simple, thoughtful acts like this, adapted to each period of the child's life, shall hold him true to you and to the right, when commands may prove all powerless to restrain. Here let us not be misunderstood. We do not mean that you should so educate the child that he shall always be dependent upon you for amusement; rather we would have you train him to self-reliance. We only say, Have always a thoughtful regard for his happiness. He need not see this in you; it would be better for him to feel the sunshine without knowing whence or why it comes, to enjoy the fragrance while the flower is hidden,—for it might make him selfish to know that he is the object of so much thought. We have only thrown out a few hints on this most important subject; we have simply sought to lead you to "think on these things," and in closing we would say to parents, Let the happiness of your children be made a definite aim in your home education; and while you are a parent, and so must counsel and discipline and control, be at the same time a friend to be trusted and loved;—and oh, remember how much the whole future of your children may depend upon the kind, gentle, loving influence of a happy home. R. C. V.

WOMAN'S PATIENCE.

It is pre-eminently in woman that this virtue of Patience is exemplified, as indeed her sphere gives more occasion for the passive virtues than for active and noisy heroism. Often it is given to her to suffer, where it is given to man to toil; and too often does woman suffer without due sympathy from that sterner nature whose very toil she sweetens with her gentle assiduities. The noblest pages of heroism and of martyrdom are unwritten, save in God's book of remembrance; for who could write the Patience of a wife's devotion, of a mother's love, in seeking salvation for her house? Where there is one Miriam to lead the song of the exultant host, there are a thousand Marys living in obscurity, pondering in their hearts the promised redemption, and through ignominy, and disappointment, and delay, and sorrow piercing like a sword, still magnifying the Lord, and waiting for his salvation, beside the cross and at the door of the sepulcher. Where there is one Deborah to arouse the tribes to battle with her war-chants, there are a thousand Hannahs, who, with silent but agonizing prayer, wait upon God, and who bring their Samuels to his altar as the sacrifice of love, and faith, and hope. The mother of the great Augustine, who for fifteen hundred years has so largely molded the creed of the church, the devout Monica, had in her own household the most bitter trials. Her husband, a proud and sensual Pagan, hating the cross, and hating her for having embraced the cross, would not only annoy her by all manner of heathen orgies in the house, but being a man of most violent temper, would turn upon her the fury of his passion. Especially did he seek to thwart her religious influence over their son. He brought up Augustine in pagan schools, and even allowed him in the vices of the times. But through all this Monica was so gentle, so kind, so meek, so patient, so faithful, that at length she softened the tiger to a lamb, and her husband before he died accepted the faith of Christ. But his evil example outlived him in his son; and Augustine, at twenty, beautiful in person, brilliant in intellect, had all the ungodly impulses of his father's fiery nature, strengthened by indulgence, and now left without restraint. But Monica had given him to God; she had scattered divine truth along his path from infancy upward; and clinging to the unfailing promises of grace, she followed him still with her patient love. One day she stood before her pastor, "the tears streaming down her careworn cheek," and besought him to use his influence to reclaim her son. "*Wait*," said the man of God, "*wait patiently; the son of these tears cannot perish.*"

Now a popular teacher of rhetoric—Augustine leaves Carthage, which he had found a "caldron of unholy loves," to seek his fortune at Milan, the court of the empire. There, while winning applause as a rhetorician, he pursues the same godless and dissolute life amid the gayeties and dissipations of the capital. But his mother followed him across the sea and into strange lands; and for thirteen years of his manhood, she carries this great sorrow of an apostate son, waiting upon him in love, waiting upon God in faith, saying, "I will see him a Christian yet before I die." At length Patience has its perfect work. Before she dies, Augustine lives. And as her star of hope, which had been the only light of his stormy seas, sinks to its peaceful rest, his sun arises to illumine the church of God from age to age.—*Thompson's "Christian Graces," pp.* 123-126.

TIME.

A singular word is that word called "time"—not unlike the word "Levi," of which, by a change of the letters, several words may easily be made: "Levi—evil—vile—live." Some plodding genius has discovered, while spending his own time, that the word Time, when artificially transposed, or metagrammatized, will form the following words: meti, emit, item. And if the aforenamed and its anagrams be placed in the following quadratic position, they will form what may be termed an anagrammatic palindrome:

TIME
ITEM
METI
EMIT

This word Time is the only word in the English language which can be thus arranged; and the different transpositions thereof are all, at the same time, Latin words. These words in English, as well as in Latin, may be read either upwards or downwards. The English words, time, item, meti, and emit (to send forth) are mentioned above; and of the Latin ones—1. Time, signifies fear thou; 2. Item, likewise; 3. Meti, to be measured; 4. Emit, he buys.—*Challis's Mag.*

A SINGULAR CRITERION OF CIVILIZATION.

Baron Liebig, in his "Letters on Chemistry," says: "The *quantity of soap* consumed by a nation would not be an inaccurate measure whereby to estimate its wealth and civilization. Of two countries with an equal amount of population, the wealthiest and most highly civilized will consume the greatest weight of soap. This consumption does not subserve sensual gratification, nor depend upon fashion, but upon the feelings of beauty, comfort, and welfare attendant upon cleanliness; and a regard to this feeling is coincident with wealth and civilization. The rich in the middle ages concealed a want of cleanliness in their clothes and persons under a profusion of costly scents and essences, while they were more luxurious in eating and drinking, in apparel and horses. With us a want of cleanliness is equivalent to insupportable misery and misfortune."

LINES FOR MEDITATION.

Beautifully and tenderly wrought out is the comparison of the long-suffering of God to the affectionate care of a nurse, in these lines from one of Quarles' Meditations:

"Even as a nurse, whose child's imperfect pace
Can hardly tread his foot from place to place,
Leaves her fond kissing, sets him down to go,
Nor does uphold him for a step or two.
But when she finds that he begins to fall,
She holds him up, and kisses him withal:—
So God from man sometimes withdraws his hand
Awhile, to teach his infant faith to stand;
But when he sees his feeble strength begin
To fail, he gently takes him up again."

SCOTCH SONG.

"The Land o' the Leal."*

I'm wearin' awa', John,
Like snaw-wreaths in thaw, John;
I'm wearin' awa'
To the land o' the leal.

There's nae sorrow there, John;
There's neither cauld nor care, John;
The day is aye fair
In the land o' the leal.

Ye've been leal† and true, John;
Your task is ended now, John;
And I'll welcome you
To the land o' the leal;

Our bonnie bairn is there, John,
She was baith guid and fair, John;
And we grudged her sair
To the land o' the leal.

Sorrow's sel wears past,‡ John;
And Joy is comin' fast, John;
Joy that's aye to last
In the land o' the leal.

Then dry that tearfu' ee, John;
My soul langs to be free, John;
And angels wait on me
To the land o' the leal.

A' our friends are gane, John;
We've lang been left alane, John;
We'll a' meet again
In the land o' the leal.

Now fare ye weel, my ain John;
This world's care is vain, John;
We'll meet and aye be fain§
In the land o' the leal.

* The land of the rest. † Faithful.
‡ Sorrow itself is passing away. § Happy.

PEN-DROPPINGS.

At all times and seasons faith and prayer find fullness of mercy to pardon, and of grace to sanctify, in Jesus Christ. The supply is inexhaustible. Mountains have been exhausted of their gold, mines of their diamonds, and the depths of ocean of their pearly gems. The demand has emptied the supply. Over once busy scenes silence and solitude now reign; the caverns ring no longer to the miner's hammer, nor is the song of the pearl-fisher heard upon the deep. But the riches of grace are inexhaustible. All that have gone before us have not made them less, and we shall make them no less to those who follow us. When they have supplied the wants of unborn millions, the last of Adam's race, that lonely man, over whose head the sun is dying, beneath whose feet the earth is reeling, shall stand by as full a fountain as this day invites you to drink and live, to wash and be clean.—*Dr. Guthrie.*

The vanity of the world appears in this, that a little cross will embitter great comforts. One dead fly is enough to convert a whole box of the world's most fragrant ointment into a stench. There are so many ingredients required to make up worldly felicity,—as riches, health, honor, friends, good name, and the like,—that if any of these be wanting, the whole composition is spoiled. You may as soon grasp a bundle of dreams, or take up an armful of your shadow, as fill the boundless desire of your soul with earthly enjoyments.—*Bishop Hopkins.*

Prayer and praise are the lungs of a Christian; by the one he draws in a happy life from heaven, and by the other he breaths it back again to him who gave it. Thus do the virtues of religion circulate. They come from God in a principle and return to him in an offering. He teaches the believer both to receive his gifts and to own that he does so.

Do not confound difficulties with hindrances. Difficulties are often sent directly by the Lord to exercise and try our faith; hindrances, I think, never, although permitted through Satan and our own evil hearts. Difficulties are not necessary hindrances, because the race is not to be run with speed, but with "patience;" and so, while difficulties are exercising faith, and drawing out energy of purpose and character, a man may be making great strides in his Christian race, and the difficulty be the very occasion of his progress.—*J. W. Reeve.*

Faith is the master-spring of a minister; hell is before me, and thousands of souls shut up there in everlasting agonies. Jesus Christ stands forth to save men from rushing into this bottomless abyss. He sends me to proclaim his ability and love. I want no fourth idea; every fourth idea is contemptible.—*Cecil.*

Make thy recreation servant to thy business, lest thou become a slave to thy recreation. When thou goest up into the mountain, leave thy servant in the valley; when thou goest to the city, leave him in the suburbs; and remember, the servant must not be greater than his master.

WHY ART THOU CAST DOWN?

Yea, Christian, wherefore? Does not each promise still stand up, an unscathed pillar, upon the summit of which shines the pure, soft light of heaven? Are not God's strong-winged angels still all—aye, all—ministering spirits to the heirs of salvation? Does not Jesus still live, and does he not bear your name upon his heart as he maketh intercession? Is he your sympathizing friend? And does not God reign? Shall not the Judge of all the earth do right? Is there not a home of sweet, sinless rest, where the battling soldiers of the cross shall by-and-by be crowned? Then why cast down? Right shall yet triumph. Dry up your tears. Look up—up! God reigns. There is enough in these two words for faith to fasten upon to give a present and permanent victory. Cheer up, and honor God by trusting in him. "Let the children of Zion be joyful in their king."

"Live on the field of battle,
Be earnest in the fight;
Stand forth with manly courage,
And struggle for the right."

HASTE NOT—REST NOT.

"Without haste! without rest!"
Bind the motto to thy breast!
Bear it with thee as a spell;
Storm or sunshine, guard it well;
Heed not flowers that round thee bloom—
Bear it onward to the tomb!

Haste not—let no thoughtless deed
Mar fore'er the spirit's speed;
Ponder well and know the right,
Onward then with all thy might;
Ha te not—years can ne'er atone
For one reckless action done!

Rest not!—life is sweeping by,
Go and dare before you die;
Something mighty and sublime
Leave behind to conquer time;
Glorious 'tis to live for aye
When these forms have passed away.

"Haste not!—rest not!" Calmly wait;
Meekly bear the storms of fate;
Duty be thy polar guide;
Do the right, whate'er betide!
Haste not!—rest not! Conflicts past,
God shall crown thy work at last!

—*Goethe.*

Recollections of Waterloo.—The horror of the scene strikes me now; at the moment its magnificence alone filled my mind. Several times were critical; but confidence in the Duke, I have no doubt, animated every breast. His Grace exposed his person, not unnecessarily but nobly; without his personal exertions, his continual presence wherever and whenever more than usual exertions were required, the day had been lost. "Twice have I saved this day by perseverance," said his Grace before the last great struggle, and said so most justly. Another saying of his Grace that evening to Lord Fitzroy deserves to be recorded: "I have never fought such a battle, and I trust I shall never fight such another." This was after the day was our own.—*Frazer's Letters.*

Truth and Beauty.—After all, the most natural beauty in the world is honesty and moral truth. For all beauty is truth. True features make the beauty of a face; and true proportions the beauty of architecture; as true measure that of harmony and music. In poetry, which is all a fable, truth still is the perfection.—*Shaftesbury.*

Old and Young.—An old Quaker being present at a meeting for discipline, and hearing a young man complained of for taking too active a part, remarked—"If it was not for the old men, the young men would set the house on fire; and if it was not for the young men, the fire would go out."

THE EUROPEAN MIND.

A faithful study of the European mind during the last year has convinced us that sentiments and thoughts have been springing up there in the hearts of many, which, although following a totally different beat from the conventional platitudes of demagogues and professional politicians, point to new political and humanitarian developments.

In Germany, France, England, Italy, in fact all over Europe, the minds of many persons dwell not any longer so much upon oppressive political and religious systems themselves, as upon the great causes by which they are propped up. We are ourselves cognizant of several new clubs, or rather debating societies, where these questions are agitated, in the German universities, in Paris, London, and Rome, and where they completely elude the grasp of the Government by the philosophical and scientific shapes which they assume.—*Christian Enquirer.*

Foreign Miscellany.

The Congregational Union.—The Congregational Union is fairly emerging from the perils which seemed for a time to threaten its very existence. Not only have the injurious controversies which for two or three years agitated and embittered the Annual Assemblies wholly disappeared, but the grave misapprehensions into which some prominent members of the Union had fallen in reference to its true functions are almost corrected. The dangers arising from theological misunderstandings and personal squabbles were merely accidental and transient; the attempt to assimilate the Congregational Union to the Wesleyan Conference, or a Presbyterian General Assembly, was a chance source of mischief; and we heartily rejoice that it has been defeated or abandoned. No doubt the meetings of last week will yield a very meager result for the Secretary's Minute-book, when compared with the meetings of many previous years; there will be fewer "Reports" to record, and fewer resolutions; all the show, and pretense, and paraphernalia of business will seem to have shrunk most miserably. But we venture to say, that for real effectiveness they immeasurably surpassed any meetings of the Union which have been held during the last ten or twelve years.

Even now the real importance and solemnity of the assembly are but inadequately comprehended. When three or four hundred ministers or laymen, the representatives of one of the greatest and most powerful denominations of English Christians, have met to deliberate on their responsibilities, to recall their glorious traditions, and to consider how in these modern days they may emulate the glorious deeds of their ancestors, it is no time for official formalities, for personal compliments, for trivial jests. A grave earnestness should dignify every session and control the tongue of every speaker.

Dr. Legge's address was worthy of the occasion; its only fault was, that not half the meeting could hear it. He enunciated principles which underlie all our greatness and are the very secret of our strength. While acknowledging the absolute supremacy of the Holy Scriptures, he manfully vindicated our freedom from the decisions of councils and the authority of human creeds. There was in the address a breadth, a candor, a profund appreciation of the true scope and aims of the Christian scheme, which demonstrated that although Independents still claim the right of freely inquiring into the foundations on which human theological systems rest, they have not lost their faith in the great truths professed by their fathers; nor learned to distrust liberty because some have transformed free inquiry into licentiousness. What was said about the creeds of Christendom deserves special notice. They have always been intended to protect the Church against the errors of the generation in which they were promulgated. Their substance and their form have been determined not by the patient and candid investigation of the teaching of the Scriptures, but by the theological controversies which have convulsed particular ages of the Church. They have been protests against heresies, rather than calm and comprehensive statements of truth. They constitute, to use Dr. Legge's apt and expressive phrase, a "negative theology."—*Patriot, May 19th.*

Disproportion of Sexes in the Australian Colonies.—In every one of them the male portion of the population considerably exceeds that of the female portion:

Victoria has a population of	....	258,116	males,	145,303 females.
South Australia	"	 53,686	"	51,622 "
Tasmania	"	 40,606	"	34,886 "
New Zealand	"	 27,418	"	20,775 "
New South Wales	"	161,882	"	124,991 "

Birth Statistics. From a return just issued by the Registrar-General of Scotland, it appears that there were 104,195 births registered in the country during 1858, of whom 8½ per cent were illegitimate. As the mean proportion of illegitimate births in England is only 6½ per cent., the proportion of such births in Scotland exceeds that of England by 2 per cent. The proportion of illegitimate births in London is 4 per cent. The following, as shown by the official returns, is the proportion of illegitimate births per cent. in some of the chief cities of Europe: In London, 4 per cent.; Milan, 32; Paris, 33; Brussels, 35; Munich, 48; Vienna, 51—is the yearly average from 1848 to 1851. From the statistics published last year by the Common Council bureau of Vienna, it appears that the proportion per cent. of illegitimate births in that city during the four years from 1853 to 1856 is about the same as in the preceding years. The following are the figures on the subject: 1853, legitimate births, 11,254; illegitimate, 10,686. 1854, legitimate births, 11,252; illegitimate, 10,801. 1855, legitimate births, 10,650; illegitimate, 9,522. 1856, legitimate births, 10,870; illegitimate, 10,301. These figures are astounding. It almost requires an effort to believe them. They seem almost invented for a purpose, and yet they are official and Governmental returns, as certain and authoritative as such records can be. It has been impossible to obtain an accurate return of the number of illegitimate births in the city of Rome; but from statistics carefully collected and laid before the House of Commons some few years ago, it was ascertained that the total number of births in that city during 1836 was 4,373, and that of these 3,160, or 75 per cent., were foundlings.

"The Social Evil."—At a recent meeting of the Glasgow University Medical Society, held in the Physiology Class-Room, and which was attended by a very large audience, Mr. N. S. Kerr read a paper on "The Social Evil." Dr. A. Thomson occupied the chair. The speaker commenced with a hasty glance at the appalling magnitude of this evil at the present time, bringing forward a formidable array of statistics, chiefly compiled from original sources, to show its extent, especially in Glasgow, Greenock, and other large towns in Scotland. He then proceeded to consider the causes of and the remedies for this gigantic evil. In so doing he enumerated, as its main sources, the use of stimulating food and drink, lascivious literature, crowded lodging-houses, neglect and ill-treatment of children by their parents, want of adequate employment for unmarried females, seduction, etc. As remedial measures he recommended the promotion of the temperance and dietetic reforms, the suppression by law of the liquor traffic, the purification of popular literature, the teaching of physiology in schools, stringent laws for the prevention of overcrowding in lodgings and private dwellings, the suppression of the bothy system, the extension of proper employment to all single women, the legal protection of milliners, etc., from exacting and tyrannous masters, the legal registration and regular medicinal inspection of all prostitutes, early marriages, and the establishment of properly-conducted Magdalene asylums. A vote of thanks was awarded to the lecturer, after which the large assemblage broke up. We understand that, in compliance with the request of a number of gentlemen, Mr. Kerr will embody his researches and views on this delicate and important topic in a volume, which will shortly be issued from the press.—*Mail.*

A Butcher's Shop in Paris.—A new butcher's establishment in Paris is attracting notice. It is filled with white marble on supports of porphyry. The counter is of white marble on silver caryatides. A fountain of water, six feet in diameter, plays in the center of the shop, surrounded by vases of flowers and shrubs. Thirty-nine persons are employed in the establishment, which offers each morning for sale 20 oxen, 20 calves, and 60 sheep. The novel feature of this establishment is that, while professing to sell cheaper than any shop in Paris, it delivers with each parcel of meat a ticket entitling the buyer to a share in the profits at the end of the month.

Septuagint Lectureship at Oxford.—In a Convocation holden on Friday, the munificent bequest of Rev. Edward Grinfield, M.A., formerly of Lincoln College, of £1,000 three per cent. consols, for the purpose of founding a lectureship on the Septuagint version of the Scriptures, under certain regulations, was accepted by the house. The lecture is to be solely on the Septuagint version, its history, its philological character, its bearing on the criticism of the New Testament, and its value as an evidence of the authenticity of the Old and New Testaments.

A Wail for Church-rates.—The Secretary to the "Committee of Laymen," a Mr. J. M. Knott, in an appeal to clergymen to agitate the defense of that doomed impost, the church-rate, solemnly affirms that "the abandonment of revenue once consecrated to Almighty God is a national sin;" and actually has the face to apply this principle to church-rates, as if nobody knew their history and character! He further presumes on the ignorance of those whom he addresses by gravely denouncing the resistance to this modern tax (shuffled upon us to relieve tithe-owners) as "a deadly set at our constitution."

Post-Office Dispatch.—Good Friday morning ten thousand circulars, for distribution within an area of seven miles from St. Paul's cathedral, (the extreme range of distance fixed by Act of Parliament for the residence of all liverymen of London, entitled as such to vote at the election of Members of Parliament for the city,) were posted at the Circulating department of the General Post-Office, in St. Martin's-le-Grand. This extraordinary batch of circulars was posted and paid for, and the letters separately stamped, sorted, and dispatched within twenty-five minutes, the bundles having been received about twenty minutes before 12 o'clock, and the dispatch "made up" and sent off for delivery at the several places of destination by five minutes after noon.

An easel picture by Raphael, about four feet high by three wide, with the Virgin and Child, of his second period, badly injured, probably by a candle, in the neck of the principal figure, but otherwise in good condition, has just been sold at Florence for 180,000 francs. The purchaser was a Belgian, but was probably only an agent.

The gardener of the Agri-horticultural Society of India gives an instance of the extraordinary growth of the bamboo. The shoot was planted in July last, and in four months attained the height of forty-five feet and a width of twenty-two inches. The plant must have grown the sixth of an inch an hour, a speed nearly if not quite visible to a careful watcher.

Japan Legerdemain.—He threw up the sleeves of his dress, and showed a piece of some coarse paper which he held in his hand. It was about six inches square, and by dexterous and delicate manipulation he formed it into a very good imitation of a butterfly, the wings being extended, and at the most each wing one inch across. Holding the butterfly out in the palm of his hand, to show what it was, he placed two candles, which were beside him, in such a position as to allow him to wave a fan rapidly without affecting the flame, and then, by a gentle motion of his fan over the paper insect, he proceeded to set it in motion. A counter-draught of air from some quarter interfered with his efforts, and made the butterfly truant to his will, and the screen had to be moved a little to remedy this. He then threw the paper butterfly up in the air, and gradually it seemed to acquire life from the action of his fan—now wheeling and dipping toward it, now tripping along its edge, then hovering over it, as we may see a butterfly do over a flower on a fine summer's day, then in wantonness wheeling away, and again returning to alight, the wings quivering with nervous restlessness. One could have sworn it was a live creature. Now it flew off to the light, and then the conjurer recalled it, and presently supplied a mate in the shape of another butterfly, and together they rose, and played about the old man's fan, varying their attentions between flirting with one another and fluttering along the edges of the fan. We repeatedly saw one on each side of it as he held it nearly vertically, and gave the fan a short quick motion; then one butterfly would pass over to the other, both would wheel away as if in play, and again return. A plant with some flowers stood in a pot near at hand; by gentle movements of the fan the pretty little creatures were led up to it, and then their delight! how they played about the leaves, sipped the flowers, kissed each other, and whisked off again with all the airs and graces of real butterflies. The audience was in ecstacies and young and old clapped their hands with delight. The exhibition ended, when the old man advanced to the front of his stage, within arm's length of us all, accompanied by his magic butterflies, that even in the open air continued to play round the magician and his fan. As a feat of legerdemain, it was by far the most beautiful trick we had ever heard of, and one that must require an immense amount of practice.—*Blackwood's Magazine.*

The London Guardian is "requested to state that Mr. Whichelo, late Secretary of St. Paul's Mission College, Soho, whose secession to the Roman Church was announced in *The Union* of April 22d, has returned to the English communion."

The Late Duke of Leeds.—*The Weekly Register* has a letter from Dr. Briggs, Roman Catholic Bishop, giving details showing that the Duke of Leeds died a Roman Catholic, as reported.

Secession to the Church.—Rev Joseph Ballamy, a popular minister in the Wesleyan connection in the Isle of Man, has tendered his resignation to the superintendent, with the intention, it is asserted, of taking holy orders in the Church of England.—*Manchester Examiner.*

The Bible in the Reign of Elizabeth.—At the great time of religious conflict every one read and knew the Bible. It was the whole literature then, as it almost is now, of the poor—their story-book, their teacher, their encyclopedia, their tragedian, their week-day preacher. It had never been a sealed book; but still it was then sown broadcast over the land. It was the storehouse of artists and designers. The great manor-house pictures were taken from it, so were the church-window stories, so the legends for cups and chairs, so the scenes for the stiff tapestry, so the poems and the pageants. Shakespeare drew from the Bible, so did Marlowe, so did Spenser, so Du Bartas, so every body.—*Athenæum.*

The Kidnapping of a Child in England.—We alluded last week to the child that had been enticed away from a Protestant to a Roman Catholic school, and to her subsequent kidnapping when the parents came to claim her. The case has since been brought into the court of law, and most persons will read with a shock of surprise that the agents in the matter have had the audacity to resist, or rather to attempt to evade, the law itself. To the writ of *habeas corpus* the priest returned an answer, not that he knew nothing of the detention of the child, but that she was not detained by him. There was also a plea attempted to be trumped up that the child had fled from the cruelty of her father and stepmother, which was promptly met by affidavits denying the fact, but the Judge properly declared that that was a question into which he neither would nor could enter while the child was not rendered up at the summons of the law. We do not doubt but that the issue will be the rendering up of the child in this case; but we are anxious to fix attention upon it, as a proof of the extent to which the agents of Popery are disposed to go. When we were excited, a few months ago, about the kidnapping of the Jewish child in Italy, we little thought that the same crime was about to be enacted in the very heart of this Protestant country. What is it that has thus raised their hopes and so compelled them to such audacity of conduct? Do they indeed expect that England is ripe for their dominion? Is this a premature disclosure of their designs upon the country? At all events, it is a loud call of warning to Protestants, and it becomes all who have the cause of truth at heart to stand upon their guard.—*Beacon, May 21st.*

Rev. Walter William Roberts, and the mistress of the schools in York street, Westminster, having failed to produce, as promised, the girl Mary Ann M'Donnell, Mr. Justice Erle has granted a warrant for the apprehension of Mr. Roberts for contempt of court. The learned judge directed, however, that the warrant should not issue if Mr. Roberts gave an undertaking to appear and abide the judgment of the court.

The Coming Crisis.—The question now universally debated in political circles is, "Have Lord Palmerston and Lord John made up their differences?" It is not for a moment doubted that if these two leaders are still at variance, Lord Derby will continue to hold the reins of power. We have ourselves heard at least half-a-dozen Liberal members declare that they would not vote to turn out the present Ministers unless they were satisfied that Palmerston and Russell were ready to join the whole force of the Liberal party in the Government which was to succeed. The probabilities appear to be that at this moment the junction is formed, but that its continuation is not certain. The *Times*, which is generally well-informed upon the tendencies of the chiefs of parties, has intimated that an alliance has been made, but there is yet wanting that open and authoritative announcement which alone can give the strength of unity to what we must now call the Protestant party of the empire.

There can be no doubt as to what the duty of honest and patriotic men is under such circumstances. Their duty is to agree if possible—if not, then finally to disagree, and to state those great points of difference which alone can justify anything like discord in the face of such an enemy as that to which we are now opposed. Personal jealousy, mere squabbling for priority, are quite unworthy of the occasion and of the men. We like Lord John Russell for his proved Protestant zeal, and we admire Lord Palmerston for his anti-Austrian convictions, his anti-Papal foreign policy, and his English ecclesiastical appointments; but no one man, and no two men are absolutely necessary to England.

If Lord John and Lord Palmerston will not work together, our duty is equally clear with their breach of it—they must be taken out of the shafts and useful working steeds must replace them. We must push them both up into the House of Lords, or both down into privacy, or send one up and the other down. They must either behave like good citizens or stand aside; for within the next few weeks the Liberal party has earnest work to do.—*Beacon.*

All History Gives of Shakespeare.—He was born in April,

The Independent,

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GOLD MEDAL GRAND AND SQUARE PIANOS. STEINWAY & SONS, Manufacturers, No. 84 Walker street, near Broadway, N. Y. Received the highest premium when and wherever they brought their Pianos in competition with the best makers of Boston, New York, Philadelphia, and Baltimore. Among the judges were *Gottschalk, W. Mason, Wollenhaupt.* Every Piano warranted for three years. Prices moderate.
528-581X

Harps! J. F. Browne,
MANUFACTURER, BEGS TO INFORM HIS friends and the profession he has removed his
HARP WAREROOMS
TO 709 BROADWAY, ABOVE FOURTH ST., NEAR THE NEW YORK HOTEL.
Strings of the best quality, and every requisite for the Harp. A large and choice collection of HARP MUSIC, both foreign and own publications.
Prices and descriptions forwarded by mail. 546-557

PIANOS, MELODEONS, AND ALEXANDRE ORGANS, of superior make, at great bargains; second-hand Pianos at extremely low prices, ranging from $25 to $150; one of the largest collections of music in the United States; musical instruments and musical merchandize of all kinds, at the lowest possible rates; Pianos and Melodeons for rent; monthly payments received for Pianos and Melodeons. HORACE WATERS, Agent, 333 Broadway. 538-550

MISCELLANEOUS.

E. P. Whittemore,
STOCK, NOTE, AND FOREIGN EXCHANGE BROKER,
No. 51 WILLIAM STREET,
NEW YORK.
Orders for the purchase or sale of Stocks, Bonds, etc, (by letter or otherwise) promptly attended to.
REFERENCES:

Metropolitan Bank,	Benjamin Loder, Esq.,
Park Bank,	Wilson G. Hunt, Esq.,
Cashier Market Bank,	Edward Corning, Esq.,
James H. Parsons, Esq.,	Amos R. Eno, Esq.

549-551*

Philosophical Instruments.
E. S. RITCHIE,
Boston, Mass.
AN ILLUSTRATED CATALOGUE
OF
SIXTY PAGES OCTAVO,
Containing Prices, and Letters received from distinguished Physicists, will be sent by mail. 549tf

TAKE CARE OF THE CHILDREN.

The American Sunday-School Union now has a larger number of regular missionaries in commission than at any former period. It is expected that these missionaries will be able to plant the present year not less than 2,000 new Sunday-schools in as many destitute districts, thus bringing 70 or 80 thousand neglected children under the influence of the Bible. In the prosecution of this work a serious obstacle has presented itself. Our missionaries report that those neighborhoods most needing the Sunday-school are unable to supply themselves with books on account of the great scarcity of money. Without libraries, schools cannot be established. Many large communities must be left without the Sunday-school, unless our missionaries are authorized to *give* them a library, in whole or in part. Without a single collecting agent, the American Sunday-School Union proposes to appropriate this summer $10,000 toward supplying poor and needy Sunday-schools with books, besides meeting the monthly salaries and expenses of its large corps of missionaries. More than this its prospective receipts will not justify. But at least $10,000 more are needed to meet the present demand. We ought to have it at once. This cry from the famishing children of our own country should not be disregarded. Reader, this appeal is to YOU. Will you do *your* part? Will you not resolve to give, or to raise at least *ten dollars* for this object before you sleep? NOW is the watchword of the wise. Will not pastors and Sunday-school superintendents make a special effort to meet this call? How many of our rich men could send us $100, $300, $500, to supply the wants of multitudes of precious children, and never experience the least inconvenience! Let it be done. Let us have, in addition to our ordinary receipts, *ten thousand dollars within the next ten days.*

R. S. WESTBROOK, Secretary of Missions.
J. H. BURTIS, Associate Secretary.
PHILADELPHIA, *June*, 1859.
N.B.—All contributions should be sent to WALDRON J. CHEVERS, Treasurer American Sunday-School Union, Philadelphia. 549-552

SCHOOL FOR SALE.—THE PROPRIETOR OF a flourishing Boarding and Day school for Young Ladies, in the vicinity of New York, desires to sell the establishment with its good-will.
The school is always full, and pays a *net* annual profit of 25 to 30 per cent on the capital invested.
Price $12,500. Of this $2,500 to be paid down; the remainder may lie for a term of years.
For particulars address DIDASKALOS, care of the editor of this paper.
June 1, 1859. 549-551*

THE MISSES ROHR'S FRENCH AND ENGLISH Boarding and Day School, No 32 West Thirty-third street, near Fifth avenue. Private classes for ladies in German, French, English, and Italian. 533-564Lf

SUMMER COMPLAINTS.
Viz.: Diarrhea and Cholera Morbus, and Flatulent and Spasmodic Colics.

WE THE UNDERSIGNED HAVE FOR SEVERAL years past sold B. FOSGATE'S ANODYNE CORDIAL, and during this period have witnessed its salutary effects in curing the diseases for which it is recommended, viz.: Acute and Chronic Diarrhea and Cholera Morbus, in our own, or in the families of our customers, and have also seen its successful administration in cases of Cholera Infantum. We do, therefore, confidently recommend it to all those who may be afflicted with those distressing and dangerous complaints, as offering one of the best means for their cure or relief:

W. Bristol, Utica.	T. M. Hunt, Auburn.
J. J. Foot, Hamilton.	J. Osborn, Seneca Falls.
L. Parsons, Westfield.	L. Kelley & Co., Geneva.
S. Wilcox & Son, Fredonia.	L. Reddy, Pen Yan.
A. P. Curtis, Attica.	Fitch & Dillard, Syracuse.
W. Shaver & Son, Batavia.	J. Owen & Co., Detroit.
J. G. Barlass, Leroy.	H. & E. Gaylord, Cleveland.
T. Beadle, Rimira.	G. Willard, Ashtabula.
A. J. Matthews, Buffalo.	G. G. Gillet, Kingsville.
L. B. Swan, Rochester.	Carter & Bro., Erie.

N. B. It is particularly useful to CHILDREN when TEETHING.
☞ Sold by Druggists generally. PRICE 25 CENTS.
549-564 B. FOSGATE, Proprietor, Auburn, N. Y.

WARMING AND VENTILATING APPARATUS.
CULVER, SIMONDS & CO.'
52 CLIFF-ST., NEW YORK,
Continue to Manufacture
CULVER'S PATENT
HOT AIR AND HOT WATER FURNACES,
REGISTERS, VENTILATORS, &c.
Having, the past season, added many VALUABLE IMPROVEMENTS to our former extensive assortment of Patterns, we are now prepared to offer the Trade and the public generally, the largest variety of goods in the line to be found in the country.
544-6tcow

HOJER & GRAHAM,
BANNER AND DECORATIVE
PAINTERS,
95 and 97 Duane street, near Broadway.
SUNDAY-SCHOOL and SOCIETY BANNERS, with Original Designs, furnished complete. 548-13teow

GEORGE L CANNON,
LATE OF NO. 496 BROADWAY, HAS REMOVED to No 54 East Thirteenth street, between Broadway and University Place, where he will continue to sell the Celoric Furnace, Leeds' Patent Hot-Water Furnace, and the Hayes' and Republic Ranges.
Also Shaw's Patent Gas Cooking and Heating Stoves, and Blodgett & Sweet's Galvanized Ovens.
Repairs for the Furnaces and Ranges formerly sold by the Ripperman Company, and a general assortment of Registers, Ventilators, etc., etc. 546-551

E. WILSON, M.D., 31 BOND STREET, DENtist, and wholesale Manufacturer of Artificial Teeth for the Profession, would especially invite the attention of Clergymen to his superior manufacture, as very liberal terms will be made to such of them as may require dental operations in their families. He refers to Rev. Stephen Angel, "Advocate and Guardian" office, 29 East Twenty-ninth street, New York. 533tf

Straight, Deming & Co.,
GROCERS, COMMISSION AND FORWARDING MERCHANTS,
AND MANUFACTURERS' AGENTS,
N. E. corner of Vine and Second streets, Cincinnati.

We are usually supplied with
SUGARS, MOLASSES, COFFEE, RICE,
CHEESE and BUTTER
Of nearly all descriptions, (and generally in great abundance during the cool season of the year)
SEEDS, DRIED FRUITS, FLOUR, BEANS, GRAIN, BERRIES, in their season;
FEATHERS, BILLINGS' SUPERIOR BROOMS, (manufactured especially for our trade)
Star and Tallow Candles,
*

Editors' Book Table.

MEMOIR OF THEOPHILUS PARSONS, Chief-Justice of the Supreme Judicial Court of Massachusetts; with Notices of some of his contemporaries. By his Son, Theophilus Parsons. Boston: Ticknor & Fields. 1859.

Few more striking illustrations can be given of the essentially precarious and fugitive character of the fame of a great lawyer, than that afforded by the history of the learned and indefatigable Judge whose life is recorded, and whose character is portrayed, in this careful and delightful volume. Fifty years ago the name of Chief-Justice Parsons was the great name of Massachusetts. The papers were full of anecdotes of him; and the conversation of the people, whenever it turned upon public or state-affairs, spontaneously and almost necessarily brought his name to the surface with every second sentence. His extraordinary industry, his prodigious learning, his all-including and inevitable memory, his absolute grasp of the principles of the law, his power of stating these in the most simple, concise, and memorable form, his chronic ill-health, his severe control over lawyers and juries, his social kindliness, and remarkable conversational ease and culture,—his highly conservative political opinions, allying him with the stiffest and stanchest of Federalists, and making him one of their most venerated leaders,—his adherence on the other hand to the earlier Unitarian interpretation of the Gospel, and his sympathy in this with Kirkland, Buckminster, Thatcher, and their companions,—his personal habits, and carelessness of appearances, his incorruptible integrity, and his mastery of many branches of knowledge not then or now familiar to even the eminent in his profession,—all these excited the popular imagination and wonder; they made stories about Judge Parsons familiar in every town and village, we might almost say in every hamlet and house; and they made his name a household-word in the Old Bay State, from Provincetown or Chatham to Sheffield and North Adams. Even thirty years ago, though he had then been dead for nearly twenty years, there were still few names more familiar than his, or which carried with them more of weight and *prestige* whenever they were spoken.

And yet nearly all that is now known of Judge Parsons, even in Massachusetts, except among those who have already passed the meridian of life, is known by lawyers, whose profession constrains them to recur often to the eight volumes of Massachusetts Reports which contain his Decisions, or else by those who still retain some traditionary impression of him derived from the anecdotes which they were used to hear in their childhood. The generation of men with which he was contemporaneous has altogether passed away. The young men of his time, who still remember him with admiration and awe as he appeared on the Bench, are now aged. The last survivor of those who studied in his law-office contributes an interesting letter of reminiscences to the volume before us. And the tide of events, still pressing up and sweeping forward, has almost erased from the shifting beach of human associations the name which half-a-century ago seemed deeply and indelibly engraven there.

It was therefore well and fitting, on every account, that the distinguished son of Judge Parsons, who bears his name and prolongs his influence, and who cherishes with a natural reverence and pride the fame of his father, should prepare and publish the volume before us. He has executed his task with a true enthusiasm, and yet with an excellent taste and judgment. The tone of the book is filial, yet temperate; the anecdotes preserved in it are carefully collected from the immense wash of loosely-floating stories which once so abounded in Massachusetts, and are probably authentic; the notices of the distinguished contemporaries of the Chief-Justice, which are occasionally introduced, are just and genial, and of much value especially to the younger class of readers; and the whole pressure of the character and life mainly depicted in the volume is toward a more assiduous and energetic industry, a more magnanimous regardlessness of popular applause, a more thorough and affectionate home-life, a more manly aspiration, a wider reach of studies, and a more supreme and strenuous self-discipline. We cannot be mistaken in feeling that the total moral impression of the book is a noble and useful one.

We hope to find room hereafter for some of the many passages we have marked as of special interest in our only too rapid reading of the volume. We will only add now, that in all its physical properties—as the work of paper-maker and printer—it is one of the most delectable volumes which we have ever seen from an American press.

TO CUBA AND BACK. A Vacation Voyage. By Richard Henry Dana, Jr., author of "Two Years before the Mast," etc. Boston: Ticknor & Fields. 1859.

This pleasant little volume contains a picturesque description of a voyage to Cuba in February last, of the appearance of Havana, Matanzas, as well as the interior of the 'ever faithful Island,' and of the modes of life which prevail in the city, or on the sugar and coffee-growing estates. It also presents the most recent and reliable statistics of the population, industry, and wealth of the island, in a compact and rememberable form; and throws out such suggestions concerning its probable future development and career as would naturally occur to the humane and thoughtful mind of the writer. We have found both instruction and pleasure in the reading of it, and cordially commend it to any of our friends who may wish to repeat our experience for themselves. It is not often that so candid and competent an observer as Mr. Dana, with such excellent opportunities for the careful inspection of whatever he desired to see and to study, has the leisure to make and the leisure to record a trip so brief and unadventurous, and yet so full of food for thought.

LIVES OF THE QUEENS OF ENGLAND, from the Norman Conquest; with anecdotes of their Courts, now first published from official records and other authentic documents, private as well as public. New edition, with corrections and additions. By Agnes Strickland. Seven volumes. Boston: Brown, Taggard & Chase. 1859.

This work of Mrs. Strickland has now been for twenty years before the public; and the popular estimate of it has been manifested by the several successive editions of it which have been called for and exhausted. Part of this success is owing, undoubtedly, to the intrinsic attractiveness which belongs to the subject;—the "Queens of England" appealing, as no other single class of historical persons can, to the affection or the imagination of the world of English-born and English reading buyers of books. But it would be unjust not to admit also that a part, and a great part, of this manifest success, has been owing to the excellent parts and qualities of the writer of these volumes. Amiable, industrious, well-versed in the appropriate literature of her theme, writing with great general carefulness and candor, and with a lambent feminine sympathy playing through all parts of her narrative, Mrs. Strickland, without the highest powers as a historical writer, has made her volumes justly popular, and merits well the success she has realized.

The present edition is a handsome and complete one, from one of the most enterprising of the Boston publishing-houses.

THE KINGDOM OF OUR LORD JESUS CHRIST. A practical exposition of Matt. xvi. 13–28, xvii., xviii.; Mark viii. 27–38, ix.; Luke ix. 18–50. By the Rev. William Wilson, Minister of St. Paul's Free church, Dundee. Edinburgh: T. & T. Clark; Philadelphia: Smith, English & Co.

This work is by a new author, who, we cannot doubt, will be heard of again, if his time of activity in the church is prolonged. We have rarely taken in hand an expository treatise so valuable as this—so rich in the results of learning and exegetical sagacity, and at the same time so thoroughly alive with a devotional and practical spirit. The author is evidently a scholar, though he makes no great exhibition of the apparatus or the processes of criticism; but he is also, and much more, an earnest believer and preacher of the word of life. He has thrown new light on a most important portion of our Savior's ministry and teaching.

HAMILTON'S UNITED STATES.—The third volume of Mr. John C. Hamilton's "History of the Republic of the United States of America, as traced in the writings of Alexander Hamilton and of his contemporaries," (Appleton & Co., publishers,) continues the narration from the close of the Revolutionary war in 1783 to the inauguration of the Government under the Federal Constitution in 1789. We cannot refuse to honor the filial affection of the author, though we distrust the theory on which his work is constructed. Illustrious as was the genius of Alexander Hamilton, and great as was his influence, the attempt to make the entire history of the United States revolve around him as the center during his life-time, bears some resemblance to the Ptolemaic system of Astronomy. Yet no thorough student of our history can afford hereafter to leave these volumes unread. The work which Mr. Hamilton is so diligently and thoroughly performing, is a work of patriotism as well as a filial tribute to the memory of his illustrious father. In this volume the personal relations of Alexander Hamilton to the civil and political history of the Union are justly as well as eminently conspicuous. They will be still more so in the next. We cannot refrain from commending the manner in which the printers and publishers have done their part.

VIEWS AND EXPERIENCES OF RELIGIOUS SUBJECTS. By Henry Ward Beecher. New York: Derby & Jackson.

We once had Mr. Beecher to ourselves for a whole day—it was but once, and we fear the pleasure can never be renewed—but it was a day to be remembered for a life-time, and we have some memory-jottings of his "views and experiences," which, as surely as we survive him, (and he is greatly our senior!) we shall reduce to pen-and-ink-jottings, and sell to the most voracious publisher in the crowd that shall contend for his literary remains. But what brings that day to remembrance just now is this: it was a railroad day of side by side chit-chat, and, as the book-boy passed through the cars, we [the editorial we] scrutinized his tray with the avidity of insatiable critics, eager for some new morceau. This hook-tray, by the way, is a pretty good index of the popularity of a book, for a volume that is in demand for months with railway readers, is fairly alive. "Boy," said we, after running over the trash of recent days, "why don't you keep a better stock? Haven't you Star Papers?" "No, sir; used to have 'em a great while ago; hain't got none now." "But why don't you have that always? it's a first-rate book to sell." "Oh, I couldn't sell none of *them* now." Then, thinking us desperately in want of a copy, he offered to run to a book-store when the train should stop at Springfield, and hunt up one, (though he guessed they'd run out,) if we would agree to pay for it. At this point our traveling friend, the corners of whose lips and eyes had been twinkling for five minutes, beamed upon the boy as the full-orbed star, and genially advised him to sell such papers as he had.

It is quite time, therefore, for an issue of "New Star Papers," the first series having gone up like auction bids from thousands to tens of thousands, until at last, by sheer exhaustion of the public mind, the bidding fell to hundreds, tens, ones—and finally *gone*. But what shall we say to give this new series a start! "A book that everybody should buy?" But everybody has bought it already. "A book that everybody should read?" We are not quite so sure of that; for are there not some things in it which we should hardly recommend to minds not established in the faith? Things which, in the columns of this journal, were so thoroughly balanced by the staid orthodoxy and conservatism of the editorial page, may hardly be trusted to go forth alone, and take their place in the permanent garb of a book in every family. How about that bold contempt for the phrase "Total Depravity;" or that resolution of the first and third persons of the Godhead into "a dim and shadowy effluence"; or that scorching philippic against Pharisaism read to the Managers of the Nassau-street Tract Society? We doubt whether some expressions in these articles are calculated to receive the approbation of all evangelical Christians. Yet as to the latter, the time had fully come, when the vail of official sanctity should be rent asunder from the shrines of a canting Conservatism which had crucified Christ afresh in his mutilated Gospel. The case needed strong words. And as to the former, but little harm can come of Mr. Beecher's modes of expression, if the reader will have the candor to sift his meaning.

But when Mr. Beecher discourses of "Christ Knocking at the Door," of "God's Fullness," of "How to become a Christian," he is so rich, so full, so harmonious, so spiritual, that we are ready to say, let this book, with all its minor eccentricities of expression, but with its noble and stirring testimony for truth and right, go into every household and quicken every soul.

TRACT BULLETIN.

From *The New York Evangelist*, in reply to *The Observer*:

"In all seriousness, we trust that the Tract Society which met at the Academy of Music, will *not* 'devote itself to the good work of putting down' the opposition, however small, 'next year as they have this and last year.' Better defer a part of the praying, singing, and revival news, until a spirit of conciliation—a disposition to consult duty rather than right and might—has had place. This powerful Society owes just such an exhibition to itself and its best friends, and it would well comport with its dignity and Christian character. Devotional exercises will then come in with a natural fitness and grace, and there will be no possible marring suspicions as to their heartiness and sacred use. It will never do to invoke such exercises as a convenient way of stopping people's mouths. The spirit of praise is not a menial to serve a party. First be reconciled (if possible) to thy brother, and then come and offer thy gift."

From *The Columbus City* (Iowa) *Enterprise*:

"A HUMBUG.—Next to the Democratic party the greatest humbug in this country is the American Tract Society. It issues tracts against the use of strong drinks, tobacco, dancing, etc., and yet scarcely one of its managers but are addicted to those vices. It privately regards slavery as a great moral evil, yet sternly refuses to lift up its voice against it, for fear of offending a few slaveholders, and thereby losing their support. We regard every man as a fool who contributes anything to this Society, or is in any manner connected therewith."

The Vermont Chronicle, which has always taken a very conservative view of the Tract controversy, says:

"When the right or wrong of slavery is presented as a naked question, no Christian, no American, ought to hesitate a moment to express his judgment and feeling; and no society of Christian men ought to avoid the question when it comes in their way. * * * No Society aiming to diffuse 'an evangelical literature,' can, without shame and guilt, ignore a subject like this, when the most monstrous practical error is making its way in the community, polluting the public sentiment, and threatening to draw into its embrace 'the very elect.'"

From *The Maine Evangelist*:

"The action of the (North) American Tract Society at Boston meets with the most unqualified approbation from a very large proportion of the Christian men and women and religious and secular press of the free states. The method of conducting the meeting was in striking contrast with that carried out by the New York Society. No attempts were made to restrict the freedom of speech, and opponents as well as friends of the Management were patiently heard. The severance of the Society from the New York management was a wise and judicious course. Now persons who desire to contribute toward the publication of tracts which wink at sins that are fashionable or strongly intrenched, while they attack sins which all are agreed in denouncing, can patronize the South American Tract Society; and those who desire to aid in declaring the whole Gospel can intrust their gifts to the North American Tract Society."

From *The Christian Era*, Baptist, Boston:

"THE TRACT SOCIETY—We have not been able hitherto to make special mention of the doings of this Society, whose anniversary was held in New York during the first week of our own meetings there. We now present the following paragraph from *The National Era* as comprising all the report that need be given:

"'The American Tract Society met in New York, Wednesday, May 11th. Its proceedings, as detailed in the New York daily journals, resemble the drunken orgies of a Tammany meeting rather than the deliberations of a religious association. The Society by its action prostrated itself before the slave power with circumstances of moral degradation far eclipsing anything in its previous career. Hitherto it has refused to publish tracts condemning slavery and its abuses, but at its late meeting it went a step lower by repeatedly voting down resolutions condemnatory of the effort now making to revive the African slave-trade.'

"Thank God, the *original* American Tract Society located in Boston, has sundered its connection with the above Society, and is now in active operation. Its claim upon the confidence and support of freedom-loving Christians is strong, and should be everywhere recognized."

Commercial and Financial.

The Credit System.

The credit system is an invention of modern times—may date its present consolidated foundation and extent to Pitt in 1797. The Bank of England suspended specie payments in that year; paper became legalized. The Government paid its debts by paper promises to pay: the Bank of England did the same for twenty-two years; individuals did the same. The prosperity of the British empire was the wonder of the rest of the world. The days of reckoning commenced after the resumption of specie payments by the Bank of England. These days of reckoning occur on every withdrawal of accommodations by the Bank of England, during what is technically called a panic, or monetary crisis. These panics are the natural reactions of overtrading. The overtrading is stimulated by the British credit system—by the bills set afloat by first-class British houses and banking firms. The frequency of these panics deserves serious inquiry into the causes. There must be some deep-seated disease in the body commercial—some wrong principle at work. Legitimate buying and selling cannot do it. What is it? The history of every panic is the history of the ruin of the highest names in Great Britain.

In 1792, the failure of one or two great houses excited a panic. Out of 350 banking firms in England and Wales, about one hundred stopped payment, and upwards of fifty were totally destroyed. In the years 1814, 1815, and 1816, no fewer than 240 banking firms stopped payment, and eighty-nine commissions of bankruptcy were issued against these establishments. In less than six weeks during 1825, seventy banking establishments were swept off.

In 1837, the leading banking firms connected with the United States failed. The bills of one firm were held to such an enormous amount by the manufacturers of Great Britain, that the Bank of England, to save the manufacturing interest of the country from ruin, was coerced into assisting them by a loan of £900,000, or about $4,500,000. Again in the year 1847, another batch of the same class of houses failed, and again in 1854. Again in 1857, the Western Bank of Scotland, the Borough Bank of Liverpool, and the banking firms these institutions had been bolstering up—a legion of A 1 paper—the "gilt-edged"—a display of overtrading and insolvency such as the world had never before witnessed. A London discount house owed about six millions sterling on a nominal capital of about forty thousand pounds; another, par excellence, "The First Discount House" in the World, the models of mercantile honor and principle, traded knowingly in forged dock warrants.

Now, in the year 1859, who head the list? Arnstein & Eskeles, bankers, one of the oldest firms in Vienna—[illegible] its over ten millions of dollars, creditors expect to get a dividend of thirty cents on the dollar; the banking firm of Wref & Co., Berlin; Frommel & Co., bankers, Augsburg; Bank of Thueringen; Luteroth of Trieste, represented to be a still greater failure than that of Arnstein and Eskeles of Vienna, and a smaller dividend expected; A. Sevastopolo & Sons, merchants, London, in the Mediterranean trade.

Lloyd, Bellby & Co, of London, a house largely engaged in the Australian trade, failed for over $700,000; the immediate cause assigned by them was the curtailment of accommodations at the banks which had been in the habit of helping them. Those banks were compelled to withdraw their assistance from the action of the Bank of England in raising the rate of interest.

White and Co., London bankers and East Indian army agents, went down at the same time and from the same cause—Cresswell and Sons, ironmasters of Tipton—others in Birmingham. So far the history has gone. The war has scarcely commenced; its effects are not yet felt. What we shall have to chronicle when the enormous loss and expenditure of the war force the Bank of England to contract still further, we dread to surmise. France is sending *daily* from Marseilles to the seat of war £120,000, or $600,000, in specie. Her expenses are for this war alone at the rate of eighty millions sterling, or four hundred millions of dollars. Austria must be spending even more. What is going to be the end of all this? How many of these paper-drawing houses will exist even in name after this crisis! A French war created them—is a French war doomed to annihilate them? If so the industry of the world will live to treasure this war as the richest material blessing of the century.

Commerce may then be carried on legitimately. The community will demand to know what a bill of exchange is drawn against—what it represents; will require two or more names to a bill of exchange, and reject single-named drafts of a firm drawing on its own firm varied in name only. The most vicious and favorite mode of operating is after the following: X., Y., Z. & Co. establish themselves in Liverpool; they are highly respectable—well known in London—capital not known, but they must be rich—old firm—large transactions—always prompt in payments, etc.—large stockholders, perhaps, in one or two local banks, which they do not forget to use freely for their own accommodation. X. & Co. is the New Orleans firm—X. Y. & Co. in New York; and if the firm be unusually enterprising, X. Y. Z. B. & Co. figure in Melbourne, or any other point where produce shipments afford an excuse for selling their bills. The duty of these branches is to draw as many bills as they can sell for cash. Being identically one concern, there are no commissions to pay, and no check upon the amount of bills set afloat, except the demand and cash of the public. They take cash from the public and give the public their bill on themselves, promising to pay that cash in England in 60 days. The public will perceive, as far as these banking firms are concerned, not much risk is incurred. Upon the whole one would almost call it safe and profitable.

It does not require much knowledge of banking to see that the public is all the time thrusting large sums of cash into their hands—not taking money from them but giving money to them. X. & Co., New Orleans, draw on X., Y. & Co, New York, at thirty or sixty days, sell the draft for cash, use the proceeds in making cash advances on cotton. X. Y. & Co, New York, sell their bill at sixty days on Liverpool for cash—with that cash pay the New Orleans bill. X., Y., Z & Co, Liverpool, long ere this have the cotton in store in Liverpool, sell the cotton for cash, and with the cash pay the final bill. It looks very much as if the only capital involved in this was the capital of the United States. So it is, and yet by our folly and want of thought Great Britain boldly asserts that she pays cash for all produce; we know she gets all produce at cash prices. Who is to blame for all this? None but ourselves. Why do we consign our produce at all? Why do we permit it to go out of our control? Why do we not sell for cash—cash paid here in the country? England must have our produce; she not only will but does come for it; but this interloping machinery has diverted and deranged the regular channels for trade. We lose in price by dealing in this way; we lose every crisis by the ruin of these houses; and every loss that falls on us we richly deserve, for being such simpletons as to be duped by such transparent fleecing!

Money Market.

The Government have at last come out openly and solicited bids for five millions of dollars in Treasury notes, at a rate not exceeding six per cent. This is an advance of one per cent. on their terms, which till now were limited to five per cent. for what they could negotiate through the Assistant Treasury of this city.

Money continues easy on call at 5¾ to 6 per cent.—mainly however at 6 per cent., and on second-class securities at 7 per cent.

Matters have improved since the arrival of the Africa on Tuesday last. There has been a rebound in the London money market since the last advance in the Bank of England rate, which advance had the effect of bringing specie from all parts, from Russia as well as this country. Private letters from Europe are still urgent for specie to be sent forward and remittances to be made as early as possible.

The course of action in London has been to force bullion into the vaults of the Bank of England. That has partly been effected, and consequently there is some slacking in the efforts, though no cessation, to obtain specie. The Bank thus having compassed its purpose, has lowered its rate from 4½ to 2½ per cent. The exports from this port last week were $1,878,000, and this week there has been received from San Francisco $1,500,000. Since the 1st of April we have shipped to Europe $24,500,000 in specie, yet the loans have only run down $5,000,000. The last returns show a decline of over $2,000,000 for the week in the loans, and of $3,700,000 in the deposits. Compared with June, 1858, with a great decline in the deposits, the loans are still far ahead, namely:

	June 13, 1857.	June 13, '58.	June 11, '59.
Loans	$115,412,511	$116,022,152	$122,958,928
Specie	11,974,879	33,367,253	22,132,275
Deposits & Circulation	76,866,217	91,650,919	87,274,552

The actual deposits are only.....$78,883,536

The running down of the deposits is the most striking phenomenon. This has involved a decrease of $2,047,838 in the loans for the week, and of $1,600,000 in the specie.

The dry-goods interest, which is of greater importance than any other, is at present quite independent of the money market, and will remain so until October. We name the dry-goods interest as that most affected by the changes in the money market, because *of the extreme length of its credits*. Contraction in June and July on the part of the banks will limit imports and benefit every dealer. The war expenses are not yet fully felt, and private letters from England speak of caution and curtailment being practiced in every branch of trade and manufacture. They are preparing so as to prevent trouble by-and-by. We have to do so here, and we have ample time for it before the fall trade begins. The New York banks lead all the other banks in the Union. On them, therefore, and their action as officially published, depends the trade of the whole United States. As they expand, so do all the other banks expand. Their contraction will enforce contraction on the part of others, and reduce the whole trade of the Union for next fall to a wholesome, sound, and profitable basis. Contraction will make us then independent comparatively of Europe.

The improved market for cotton advised of late from Liverpool has reanimated our cotton dealers, who have somewhat recovered from their recent stupor. The demand for cotton is not likely to fall off in Europe to any great extent, for if the continental manufacturers want less, England will want more, though there has been a caution displayed by the Manchester spinners of late in their working. They do not manufacture except for orders; and the export demand for cotton fabrics for Australia and India is increasing immensely.

A lull in the excitement of the money market prevails; but expectation prevails that there will be trouble in the fall months, and that after the 20th of July an effective tightening of the market will take place. What all prepare for may not happen *on that very account*; and, therefore, the fear and caution that prevail in reference to long engagements is very wholesome.

Discounts

In the market for commercial paper there is a want of animation. The banks get the short-dated paper almost exclusively at 7 per cent., because parties wish to ingratiate themselves in bank, with a view to obtain favors when money is scarce. Outside of the banks the transactions are very small. Long-dated paper is difficult to sell, and the rates are very irregular. Short-dated paper is scarce, and demand and call loans can be obtained with ease.

The following are the quotations:

		per cent.
Loans on call, on [illegible]rities	5	7
" on other securities	6	7
Prime indorsed bills, 60 to 90 days	6¾	8
" 4 to 6 months	7	9
First-class single signatures	9	10
Other good bills	10	12
Names less known	12	15

Foreign Exchange.

On receipt of the letters by the Africa, Belmont immediately put up his rate for 60-day sterling bills from 110@110¼, there being evidently less profit on shipping gold at the lower rate. Other drawers adhered to their rate of 110¾. Commercial bills are still mostly unsaleable.

Bills on London for commercial signatures	108¾@109¾
" " bankers' at 60 days	110¼@110½
" " at sight	110¾@110¾
" Paris at 60 days	5.12 @5.10
" " at short sight	5.08¾@5.06¾
" Antwerp	5.10¾@5.06¾
" Bremen	75¾@ 76
" Hamburg	37¾@ 38
" Amsterdam	42¾@ 42¾
" Frankfort	42¾@ 44
" Prussian thalers	74¾@ 75¾

We give below the quotations of the leading houses:

STERLING BILLS.

	60-day bills.	Sight bills.
Duncan, Sherman & Co., on Union Bank of London; George Peabody do	110¼	110¾
Brown Brothers & Co., on Brown, Shipley & Co., Liverpool	110¼	111
A. Heimont, on N. M. Rothschilds & Co., London	110¾	110¾
W. C. Pickersgill, on Fielden Brothers & Co., Liverpool; and John Pickersgill & Sons, London	110¼	110¾
Dennistoun, Wood & Co., on A. & J. Dennistoun & Co., Liverpool	110¼	110¾
Matthew Morgan & Sons, on London Joint Stock Bank, London	110¼	110¾
James G. King's Sons, on Baring Bros., London	110¼	110¾
Ward, Campbell & Co., on Baring Bros., London	110¼	110¾
Goodhue & Co., on Baring Bros., London	110¼	110¾
Gebhard & Schuchardt, on Geo. Peabody, London	110¼	110¾
G. Von Baur & Co., on Horstman & Co., London	110¼	110¾
W. Hope & Co., on Overend, Gurney & Co., London	110¼	110¾
Bank of Commerce, on Ira Mills & Co.	110	110¾
J. & J. Stuart, on John Stuart & Co., Manchester and Liverpool	110¼	110¾
John Munroe & Co., on the Bank of Manchester	110¼	110¾
Bank of British North America, on their parent establishment in London	110¼	110¾
Bell & Rae, agents for the Bank of Montreal, on Union Bank of London	110¼	110¾

FRANCS.

Duncan, Sherman & Co., draw on Hottinguer & Co., Paris, and W. Zellweger & Co., do	5.08¾	5.05
A. Belmont, on Rothschild & Co., Paris	5.10	5.08¾
John C. King's Sons, on Hottinguer & Co., Paris	5.10	5.07¾
John Munroe & Co., on themselves at Paris	5.11¾	5.06¾

London Money Market.

We have received from England a letter, of which the following is an extract, bearing not only on the state of the money market but on the ensuing fall trade:

"Money matters here are much more settled, and discount rates are lower. The Bank of England rate is still 4½ per cent., but outside that institution, good sixty-day bills can be discounted at 3@3¼ per cent., as our banker told me yesterday.

"Money really is a drug. It has not been more plentiful for a long time, and the commercial demand for it grows less each day, as business has been steadily contracting for three months back. There is a want of confidence in the future, as very few have any faith in the honesty of Napoleon, and fear he wants a general European war. Public sentiment in this country is unanimous that England should take no part in the war, but business people fear she may sooner or later be forced to do so.

"So far as our American market is concerned, I think the fall trade will be benefited rather than injured by the war; for this reason, it has made *buyers much more cautious*. For nearly a month before the war began, it seemed certain it would take place, and as goods were high, buyers held aloof, thinking goods would fall when the war began. When it did take place there was no important change in prices, as manufacturers were all busy making goods to order. A month however has since passed, and prices for most goods declined *very little*, and buyers (who did not buy) will have to wait for their goods to be made. As this will make it very late, they will not buy as many as they would have bought if they had bought sooner. I do know that the war has limited the quantity very much. The chances are that many kinds of goods will be lower, for I notice the operations are still large. One buyer bought last Thursday, in Manchester, $200,000 of cotton stuffs. So long as this demand lasts cotton and cotton goods cannot decline much. The war will help the West, as breadstuffs of all kinds and provisions will rule at fair if not high prices all the year."

This letter appears to us rather contradictory, for if buyers had been rendered generally cautious and postponed buying, how is it that the demand for goods is sustained so as to keep the manufacturers fully employed on orders not countermanded or postponed, and so as to prevent any decline on goods?

As to the war helping the market for breadstuffs, the last advices are that prices were falling in the European market, while cotton had again risen in Liverpool.

Stocks.

The market at the close of last week improved a little; and this week, after the announcement of a compact having been entered into by the representatives of the four trunk lines agreeing on a common tariff at advanced rates, there was a further improvement. New York Central R. R. stock benefited the most. But the transactions are limited to the habitual Board operators, and there is no outside demand for investment. The stock of the Union Bank has fallen from 108 to 95 cash, in consequence of the fraud committed on it, by which it will lose $108,000.

Dry Goods.

Statement of the value of foreign imports at New York for the week ending June 11th, compared with the years 1857 and 1858:

	1857.	1858.	1859.
Dry Goods	$946,984	$407,955	$734,205
General Merchandise	3,088,888	1,812,727	2,928,322
Total for the week	$4,035,872	$2,220,582	$3,252,527
Previously reported	99,682,181	51,157,220	106,219,867
Since Jan. 1st	$103,718,053	$53,377,802	$109,472,394

The imports have been slightly reduced as compared with the weeks immediately preceding, but are still in great excess of those of 1858 and of 1857.

The dry-goods trade is closing for the season. The silk jobbers are doing nothing of importance. The woolen jobbers are rather more busy, but with great moderation. The domestic commission houses are doing a limited business. The near-by trade continue their oft-recurring purchases on a small scale. Prices are stationary all round. There is no desire to make sacrifices on stocks of goods to close up the season. The market is disturbed somewhat about the course of the future; and caution seems to prevail in giving orders in some circles. Yet there is a desire to secure a good and varied supply of goods for the autumn, which in some cases will override all caution. A supply heavy. No auction sales have transpired.

The cost or prices of goods for the fall trade is very uncertain. How far the European war will affect the price of silk and silk fabrics is yet not understood.

Guardian Life Insurance Co.

A new institution bearing the above title is soon to be organized, as will be seen by reference to our advertising columns. The Directors are all men of the highest respectability, and are well known as such throughout the country. Several of them are connected with our leading banks and others with large mercantile firms. Capitalists who desire to make safe investments, should secure at once a portion of this stock. The President of this new corporation we understand is to be James W. Halsted, Esq.

NEW YORK CATTLE MARKET.

Reported for The Independent.

Furnishing full particulars of Receipts, Sales, Prices, etc., of BEEVES, MILCH COWS, VEAL CALVES, SWINE, *and* SHEEP *and* LAMBS, *at all the City Market-places, and also the sales, at Bergen, N. J., of* BEEVES *to New York Butchers.*

BEEVES are mostly sold at the Washington Drove-Yards, 44th street, though small quantities are disposed of at the other yards. Wednesday is the great market-day, yet on Tuesday, and of late on Sunday, some few sales are made. The transactions are generally through Cattle Brokers, on commission, at so much per head, as they estimate the weighs of meat in the four quarters will make the sum asked, at the market price per lb—i. e., a bullock that will dress 8 cwt., at 16c. per lb., is $80.

MILCH COWS are sold at so much per head; prices are partially governed by the value of beef. When beef is high, fat Cows are sent to market from the dairies, making room for fresh stock. Common Cows usually sell at $25@$30; medium, $35@$45; good, $50@$60; and extra fine at $65@$100. The Cow merchant generally reserves the Calf.

VEAL CALVES are sold by the pound, live weight. Young Calves are often sold at a price per head, and are seldom fit to kill.

SHEEP and LAMBS are sold at all the yards, but mostly at Browning's and Chamberlain's. They are almost invariably placed in charge of a Broker, who sells at so much per head.

SWINE are mainly sold at the Western Yards, foot of 40th st., or Hudson River Drove-Yards, foot of 37th st, N. R. They are received by commission merchants, and sell chiefly to packers and butchers at a price per lb., both live and dressed weight.

WEDNESDAY, June 15, 1859.

RECAPITULATION OF RECEIPTS.

	Beeves.	Cows.	Veals.	Sheep and Lambs.	Swine.
At Allerton's	3,179	16	858	600	....
At Browning's	79	53	98	3,421	....
At O'Brien's	26	99	147	785	....
At Chamberlain's	63	49	57	5,367	....
Swine Yards	....	....	....	....	7,256
Total	3,347	217	1,170	10,142	7,256
Total previous week	3,467	242	1,160	6,432	5,052
Increase on last week	....	....	....	3,710	1,594
Decrease	120	25	10	....	....

SOLD TO BUTCHERS AT BERGEN, N. J.

At Bergen, N. J., 285 cattle sold for this market.

REMARKS ON BEEF CATTLE.

The trade this week has been less active, owing to the sudden warm weather and an excessive supply. Prices have consequently declined a half to 1 cent. ₱ lb. The quality has been inferior to the stock fr several weeks. We quote at 8@11¾c, average 9¾@10c. The states from which the cattle were derived were: New York, 377; Pennsylvania, 77; Ohio, 490; Indiana, 223; Illinois, 943; Kentucky, 947; Iowa, 199; Wisconsin, 30; Canada, 92; Massachusetts, 11. The railways bringing forward the supply were: Erie Road, 967; Hudson River, 1,719; Harlem, 46; Camden and Amboy, 62; New Jersey Central, 42; and Hudson River boats, 343.

SUNDAY SALES.

On last Sunday the following sales were made:

Jew Sellers.

B. & H. Westheimer	31 head
H. Rehstein	48 "
Gentiles.	
Mike Dalton	36 "
Theo. Gallis	14 "

MILCH COWS.

The demand has been confined to moderate sales to milkmen at $20@$70 as to quality; the supply is ample. Some few were sold as high as $80@$90 for extra.

VEAL CALVES.

The supply continues ample, and the inquiry is very moderate. Some very fine calves were on sale this week. We quote at 4@6c.

SHEEP AND LAMBS.

The market is fully 75c. per head lower, and the stock on hand is excessive. We quote at 4@5c. live, for sheep, and 8@9c. for do. dressed. Lambs at 8@9c live, and 10@13c. dressed. At Washington Market sales in consequence of the excessively warm weather were made at 2@3c. per ₱. for carcass mutton. Sales by Thomas C. Larkin of 52 head for $202 69; by R. H. Hume, 162 for $408 17, and 174 for $935 50; 150 do $390 50, 62 do. $248. McCarthy sold 1,578 head for $3@$5 each, and McGraw & O'Brian 725 head for $3@5 50 each.

SWINE.

The receipts have been 7,250 head; by Western yards 4,876 head; and by Hudson River yards 2,380 head. We quote prime distillery-fed at 6¼@6¾c., and do. corn-fed at 6¼@6¾c.

REVIEW OF THE MARKET—June 15th.

This Review is written, and our Prices Current are [corrected, weekly by an experienced man, expressly for this journal, and may be relied on as correct.

ASHES.—The demand has been moderate. Pots have declined. We quote at $6 87½, and Pearls at $6 75.

COFFEE.—The market has been very dull for all kinds. The auction of Rio and Santos was rather in the buyers' favor—1,857 bags Rio were sold at an average of $10 49 per 100 lbs., and 1,400 bags Santos at an average of $10 67 per 100 lbs. At private sale we notice 2,500 bags Rio, 2,000 St. Domingo, and 1,000 in lots of Laguayra, Gonaives, (St. Domingo,) Maracaibo, Jamaica, etc., at our quotations. The stock of all kinds is 165,000 bags and mats, including 40,000 Rio and 48,000 Java.

COTTON.—Further favorable foreign news has increased the buoyancy of prices, and a steady advancement may be noticed. We quote the advance at ⅛@⅜ of a cent., and on some description ⅝@¾c. per ₱. In transitu lots have been more generally inquired for at rather better but irregular rates. The sales are 10,000 bales, including over one-third in transitu. Among the sales in transitu were Strict Middling New Orleans for Liverpool, at 11¾c.—freight 7-32d., and 10¾c. for Low Middling do. Our quotations are as follows:

NEW YORK CLASSIFICATION.

	Uplands.	Florida.	Mobile.	N. O. & Tex.
Ordinary	9¾	9¾	9¾	9¾
Middling	11¾	11¾	11¾	11¾
Middling Fair	12¾	12¾	12¾	13
Fair	....	....	....	....

FISH.—The market for all kinds is extremely quiet, though prices are without important change; sales of 4,000 quintals Dry Cod at $4 25@$4 37½ for St. George's Bank; 700 bbls. Mackerel at $16 50 for No. 1 Mass.; $16 for large No. 2, and $9@$9 50 for medium and large No. 3. Other kinds sell slowly at quoted rates.

FLOUR AND MEAL.—The heaviness and inactivity in our market for Western Canal Flour noted this day week was of short duration. The accounts from the West respecting the injury by the frost have induced many to purchase more freely. Many have withdrawn from the market, and others have advanced their rates materially, and are virtually out of the market, and hence we have to note a marked reaction. This is particularly noticeable in Ohio Extras. These are in speculative request and reduced supply, and the arrivals of this in prospect are known to be limited; hence the disposition to hold anything that will keep through the warm weather. Spring Wheat brands have fluctuated, and have sold slowly; most holders preferring to realize on arrival rather than place it in store. Family Extras have been well maintained, and have sold more freely. Unsound and Rejected State have been in fair demand at rather higher rates. Southern Flour has declined slightly; but toward the close is firmer and more active. The stock is reduced to about 50,000 bbls., and with light arrivals in prospect holders are not anxious to press it on the market. Rye Flour has declined slightly, with a fair demand at the abatement. Corn Meal has ruled steady, with a good inquiry.

GRAIN.—The variations in our Wheat market since this day week have been quite marked and rapid. The arrivals have not been large, but the sudden change in the Flour market, growing out of the diminished receipts and the great injury to the crop of Winter Wheat at the West by frost, have been the principal causes of the reaction and increased activity. Our millers are moderately supplied; the late high rates current as contrasted